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ART. I.—*Philosophical Transactions of the Royal Society of London, for the Year* 1805. *Part I.* 4*to.* 10*s.* 6*d.* Nicol. 1805.

Art. 1. 'The Croonian Lecture on Muscular Motion. By Anth. Carlisle, F.R.S.'—Compulsatory oblations to the muse of science do neither in theory hold out the fairest promises, nor have in practice always effected the purposes of their institution. But as industry is to the full as often deficient as genius, we applaud every attempt to add another stimulus to the activity of philosophers. In this paper, Mr. Carlisle has collected with care, and arranged with perspicuity, the various facts of which we are already in possession regarding the subject of his inquiries; and though the cause of the phenomena of muscular motion may long escape our researches, yet we cannot be too well acquainted with the organs and functions by which it is performed.

Mr. Carlisle shews that the muscles by microscopic dissection are reducible to ultimate fibres, and he proceeds to make similar remarks upon the definite extent of vascularity, the reverse of which opinion he informs us prevails among anatomists. We apprehend Mr. Carlisle and his anatomists are only at variance about the meaning of a term, and that while the one thinks of infinite proper, the other alludes to infinite merely relative, the most popular meaning of the word, and most likely to suit the capacities of the bulk of anatomists, who may be allowed to understand muscles and entrails much better than metaphysics.

Mr. Carlisle proceeds through a multitude of detached and apophthegmatical remarks to inform us, that Mr. John Hunter had some confused notions that the nerves have no office but to form the communication between the two sensible

portions of the body, the brain and spinal marrow, and the ultimate fibrils of nervous ramification. This doctrine Mr. C. adopts, though it seems hard to deny sensation to a part of the body so sensible of a wound as a nerve, if indeed that is the meaning of this passage, which the obscurity of Mr. C.'s style induces us to doubt.

The next deduction, according to Mr. Carlisle, is, that animated matter may be connected with inanimate, that is, that the one may adhere to the other, which few will be disposed to question. But it will be hard to believe that tendons, horns, and many other parts of animal bodies, are inanimate. We see these, extremely sensible during disease, become insensible when well, and again lose all symptoms of life. Vitality cannot be given and taken in this manner. The fact is, that all disputes of this nature are fundamentally embarrassed for want of a proper definition of life.

The latter part of this paper is occupied with facts and experiments, which, Mr. C. informs us, support and illustrate what he calls his argument. We know not whether this author be obscurely profound, or profoundly obscure, but if by argument is meant a connected train of reasoning, there is here nothing of argument. We observe indeed many sensible remarks, each of which would stand equally well in any part of the lecture.

The experiments on the temperature of blood seem nearly the same as those formerly made. The experiment to prove the increase of volume of a contracting muscle, shews nothing. It is impossible to say if the same quantity of muscle were in the vessel, or not, during the contraction and relaxation. There seem strong reasons to think the quantity varied. This question, which we long ago intended to determine, would be more fairly tried by immersing in a vessel of water a newly amputated limb, which might be readily made to contract by the galvanic influence, and the change of bulk would be estimated accurately by the help of a tube fitted to the side of the vessel, and turned up. We recommend this experiment to Mr. Carlisle's attention.

There are some curious observations on crimping fish, which it appears become heavier both absolutely and specifically by that process. The paper concludes with some further observations on the contractibility of muscles, and a few general remarks.

Art. 2. 'Experiments for ascertaining how far Telescopes will enable us to determine very small Angles, and to distinguish the real from the spurious Diameters of celestial

and terrestrial Objects; with an Application of the Results of these Experiments to a Series of Observations on the Nature and Magnitude of Mr. Harding's lately discovered Star. By William Herschell, L.L.D. F.R.S.'—These experiments appear to have been conducted and varied with considerable ingenuity and dexterity, but they afford little interest, and can excite little curiosity even amongst philosophic inquirers. They are however, to the practical astronomer, not without their use; and their indefatigable author has drawn from them, towards the conclusion of his memoir, several results and useful conclusions.

'We may now proceed to draw a few very useful conclusions from the experiments that have been given, and apply them to the observations of the star discovered by Mr. Harding; and also to the similar stars of Mr. Piazzi and Dr. Olbers.

'1. A 10-feet reflector will shew the spurious or real disks, of celestial and terrestrial objects, when their diameter is $\frac{1}{4}$ of a second of a degree; and when every circumstance is favourable, such a diameter may be perceived so distinctly, that it can be divided by estimation into two or three parts.

'2. A disk of $\frac{1}{4}$ of a second in diameter, whether spurious or real, in order to be seen as a round well defined body, requires a distinct magnifying power of 5 or 6 hundred, and must be sufficiently bright to bear that power.

'3. A real disk of half a second in diameter, will become so much larger by the application of a magnifying power of 5 or 6 hundred, that it will be easily distinguished from an equal spurious one, the latter not being affected by power in the same proportion as the former.

'4. The different effects of the inside and outside rays of a mirror, with regard to the appearance of a disk, are a criterion that will shew whether it is real or spurious, provided its diameter is more than $\frac{1}{4}$ of a second.

'5. When disks either spurious or real are less than $\frac{1}{4}$ of a second in diameter, they cannot be distinguished from each other, because the magnifying power will not be sufficient to make them appear round and well defined.

'6. The same kind of experiments are applicable to telescopes of different sorts and sizes, but will give a different result for the quantity which has been stated at $\frac{1}{4}$ of a second of a degree. This will be more when the instrument is less perfect, and less when it is more so. It will also differ even with the same instrument according to the clearness of the air, the condition and adjustment of the mirrors, and the practical habits of the observer.'

The last pages of this memoir contain some observations on Mr. Harding's newly discovered star, called Juno. Dr. H. has amongst the heavenly bodies introduced a new clas-

sification, and agreably to the conditions of such classification, Juno must be called an asteroid. Dr. H. has rendered to astronomy so much service, that he has some claim to be humoured in what we are certainly disposed to regard as fanciful and whimsical refinements. Controversies concerning words have been so frivolous, so inconclusive, and so numerous, that we studiously wish to avoid adding to their number.

Art. 3. 'An Essay on the cohesion of Fluids. By Thomas Young, M.D. For. Sec. R.S.'—What the distinct object of the present memoir is, we are at a loss to comprehend. Indeed some of the assertions are, to us, assertions on the authority of the author; many of the argumentative parts have bewildered us, and left us in the same state of ignorance as they found us. We have neither hastily nor indolently perused the paper, and we do not choose so to compliment the profundity of the author, or with a ridiculous modesty so to distrust our own abilities, as to say, that our want of comprehension arises solely from the abstruseness of the matter, that is the substratum of the essay on the cohesion of fluids.

The phenomena of capillary tubes may be explained by the cohesive attraction of the superficial particles of the fluid. Hence, from the combination of this cohesion with the pressure of the fluid particles, the surface of a fluid shall be curvilinear; if we know the law of the cohesion and pressure, the properties of the curves along which the particles are arranged, may be investigated; this principle Dr. Y. has assumed, and has made the basis of certain mathematical investigations; for reasons which we must ever despair of fathoming, he has thought proper to express his mathematical reasonings without the use of mathematical symbols. Can a person who is not a mathematician understand these reasonings because they are expressed in words? Could not a mathematician understand them much more easily if they were expressed in the appropriate language of mathematics? A person ignorant that $\int \dot{x} = \frac{x^2}{2}$ cannot be gifted with comprehension and knowledge by being told that the fluent of the rectangle of the ordinate and the fluxion of the ordinate, is equal to half the square of the ordinate. These remarks are indeed easy and obvious, but there is no escaping from their force; they steadily point to the censure which Dr. Y. deserves for his departure from the accustomed modes of communication. For the purpose of obtaining a foundation

of one or two remarks, and of shewing that we have made no mistatement, we give the following extract.

'Supposing the curve to be described with an equable angular velocity, its fluxion, being directly as the radius of curvature, will be inversely as the ordinate, and the rectangle contained by the ordinate and the fluxion of the curve will be a constant quantity; but this rectangle is to the fluxion of the area, as the radius to the cosine of the angle formed by the curve with the horizon; and the fluxion of the area varying as the cosine, *the area* itself will vary as the sine of this angle, *and will be equal to the rectangle contained by the initial ordinate, and the sine corresponding to each point of the curve in the initial circle of curvature.* Hence it follows, first, that *the whole area included by the ordinates, where the curve is vertical and where it is horizontal, is equal to the rectangle contained by the ordinate and the radius of curvature*; and secondly, that the area on the convex side of the curve, between the vertical tangent and the least ordinate, is equal to the whole area on the concave side of the curve between the same tangent and the greatest ordinate.'

If we understand this rightly, the point round which equal angles are to be described, is the centre of the circle of curvature; then $\frac{\dot{z}}{R} \propto 1$, or $\dot{z} \propto R \propto \frac{1}{y}$ (according to the hypothesis) $\therefore y\dot{z} \propto 1 \therefore y\dot{x} \propto \frac{\dot{x}}{\dot{z}} \propto \cos.\dot{\theta} \therefore \int y\dot{x} \propto \int \cos.\dot{\theta}.\dot{\theta}$ (if $\dot{\theta}$ be constant) $\propto$ sin. θ; this, as here given, is intelligible, but we are stopped in our attempts to translate the next passage, to wit, 'and will be equal to the rectangle contained by the initial ordinate, *and the sine corresponding to each point of the curve in the initial circle of curvature.*'

Dr. Y. goes on in the same strain a page and an half more, but, what ought to excite wonder, appears to have made no use whatever of his mathematical results; he has not applied them to the explanation of any natural phenomena; the reader is incommodiously conducted through an embarrassed and sterile country. As for Mr. Fuss, what he has done in the Acta Petropolitana, can never throw light on the special object of Dr. Y.'s researches; the learned foreigner has investigated the equation to the curve of equilibration on a certain hypothesis, and has obtained the same equation on the same hypothesis as (if our memory fails us not) one or two English mathematicians have done.

We are not, however, disposed to quarrel with Dr. Y. for being either lavish or ostentatious in his references; we wish he had given us more references, then indeed, masters of the sources whence he has derived his information, or

familiarized with the reasonings, to which we suspect he tacitly refers, we might have been able to comprehend and to appreciate his own investigations and discoveries. At present we need explanation, and hope in the work announced at the conclusion of the memoir, that the author will be more plain, full, and explicit. Forgetting the chagrin which frustrated labour at this moment excites, we will be again girded for the battle, and tread without prejudices in his investigations; let him be perspicuous, we will be impartial; we may be dull, but he shall not find it in his power to say we are not honest.

Art. 4. 'Concerning the State in which the true Sap of Trees is deposited during Winter. In a Letter from Thomas Andrew Knight, Esq. to the Right Hon. Sir Joseph Banks, K. B. P. R. S.'—In this paper Mr. Knight relates some experiments, in which he found that the true sap of trees alters as it ascends in the tree, and has its specific gravity increased, and that the density of the alburnum is greatest in winter. He imagines that this sap, which, however, is not the common sap, exists in an inspissated state in the alburnum during winter, rises in spring, and is the renovating and wood-forming juice of the plant. The paper contains a good deal of useful information, and connected, as all this gentleman's theories are, with experimental observations. We shall be happy to observe their repetition.

Art. 5. 'On the Action of Platina and Mercury on each other. By Richard Chenevix, Esq. F.R.S. M. R. I. A. &c.'—The public will remember a former paper of Mr. Chenevix, when that gentleman announced the composition of palladium, which, although not perhaps perfectly ascertained, appeared, however, to be within the power of any one to accomplish with moderate skill and unwearied perseverance. The consequences immediately deducible from the surprising force of attraction which the mercury and platina exhibited for each other, in their compound state, rendered these experiments unusually interesting. The imaginations of men were afloat, and nothing was talked of in the philosophic circles but new decompositions, and open war against the numerous usurpations of the semi-metals, which it was voted had increased, were increasing, and ought to be diminished. While these rapid ideas illuded the fancies of the superficial and ingenious, some graver but more solid men appealed to the testimony of facts, that this illiberally produced, and strangely contested palladium, could not be manufactured after Mr. Chenevix's receipt. The number

of sceptics augmented with every trial, and the whole series of reasoning has fallen probably into unmerited disregard. But though nine hundred and ninety-six unsuccessful experiments may be fairly enough considered as too much for the patience of any man but Job or Mr. Chenevix, we are not therefore entitled to overlook the four prosperous events that shed a doubtful gleam on the obscurity of repeated failures.

In this paper Mr. Chenevix takes up arms in his own defence, and not without some portion of success, combats the reasonings, and analyzes the experiments of his adversaries. Throughout his arguments it will not be difficult to discover a querulous irritability which savours strongly of mortification. Yet surely science owes no mean obligations to the genius and the industry of this gentleman. If in this instance he should ultimately turn out to have been deceived, we should not and we will not forget his former merits, nor attribute a failure to him which is justly due to the imperfection of the science. He is not, however, totally without adherents, and he here marshals his friends against his foes in chemical array, threatening explosions more violent than the fulminations of silver, and disfigured with the heat of argument and the fumes of the laboratory.

Dr. Wollaston first started the question of doubt, grounding his opinion upon unpublished experiments, which rest therefore exclusively on the authority of his reputation. The French, however, and M. Guyton at their head, were better believers. But we observe that M. Vauquelin and Fourcroy, agreeing in the compound nature of palladium, differ in the composition, and would substitute for the mercury one of the new metals alleged to exist in platina. And M. Proust expresses what we suppose many have felt, his astonishment concerning all he has read upon palladium. The Germans also have occupied themselves upon this subject. M. Rose and M. Gehlen, from some of their experiments, have concluded that Mr. Chenevix has not arrived at the knowledge of the true composition of this substance. But that gentleman has given a satisfactory answer to their arguments, and has shewn that in all cases they have been too sparing of repetition, and in many totally mistaken the nature of the experiments, and by apparently trivial but really momentous alterations procured results which have occasioned unnecessary surprise. M. Richter seems more favourable to Mr. Chenevix, and from his operations has concluded that two metals, the separate solutions of which are not affected by a third body, may, when existing in one solu-

tion, be acted upon and even reduced to the metallic state, and that mercury may be so united with platina that it cannot be separated by fire. These conclusions add a little, but only a little, to the force of Mr. Chenevix's argument. For surely there was no need of new investigations to prove, that the attractions of three bodies may play on each other, where those of two could not. We can hardly suppose that any person would deny that two metals may act upon each other in their metallic state. That they do, seems plain from various phenomena. How else could the specific gravity of a compound metal vary from the mean of its components? Or in what does the solution of gold in mercury differ from that of salt in water, or of oxyds in acids? To the other unsuccessful attempts to form palladium, may be added those of Fromsdorff and Klaproth. M. Ritter, however, from the galvanic properties of palladium, has arranged that body among the compound substances. Yet if by *kupfer nickel* is meant common metallic nickel, that is altogether as oddly placed, separated from the metals by coal, galena, and tin ore, according to Ritter's own table. Analogical reasonings are alway dangerous in physical subjects.

Mr. Chenevix seems to have a due sense of the effect produced on men's minds by the numerous failures of his experiments. This, however, he is willing to soften down by representing the uncertainty of many chemical operations, of which the easiest sometimes go wrong. But there is no sort of resemblance between occasional slips and the nine hundred and ninety-six efforts of unavailing labour. The case of Prof. Lampadius's sulphur-alcohol affords little help. The world is not disposed to accuse Mr. Chenevix of deceiving them, but himself; and when his experiments have received the same support as Professor Lampadius's, they will meet with the same belief. How many experiments have been related which are known not to succeed in other hands? The question is, whether is it more likely that Mr. Chenevix was mistaken, or that the same experiments should fail in two hundred and forty-nine times, and succeed once, and yet the solitary success stand good to prove an interesting and important point?

It being granted that men are all liable to error, and that experimental philosophers are of all men most apt to be deceived by experiments which they themselves have first instituted, we cannot see how it is any reflection upon Mr. Chenevix that it should be required that his experiments should only once succeed in the hands of his compeers of science. But it is clear that the principle that metals may

unite with each other with such a force as to be inseparable by ordinary means, is a very important one, and deserving of a great deal more discussion, and many more appeals to experiment than have yet been made. The analogy of other chemical combinations is highly in its favour: many bodies unite only in certain situations, and then with great difficulty, which afterwards adhere with inseparable pertinacity. Such are charcoal and oxygen, and such more appositely azote and hydrogen, which can be mixed and exposed to each other without forming a complete union, unless the temperature be high, or the bodies in a nascent state. Many other and probably happier illustrations may occur to the reader.

Into this general view of the question, Mr. Chenevix verges towards the latter part of his paper, and relates a number of experiments which tend to shew that metallic bodies attract each other chemically, a proposition, the truth of which, according to our conception, it did not require new experiments to prove. But the other part of the argument, that combinations formed by such attractions are not destructible by the common processes, has received neither proof nor illustration from these inquiries.

Upon the whole, it does not appear that in this paper Mr. Chenevix has added much to his former arguments. The question of palladium remains in great uncertainty, and for the present it would be ranked with the simple substances, were not the concealment of its origin a sufficient reason to exclude it from that honor. That perseverance which Mr. Chenevix recommends to others in the pursuit of this inquiry, we hope he will himself practice. No one can be so fully convinced of the truth of his experiments as he himself may be believed to be, and none can possibly have reasons of equal urgency and interest to produce a process which all can repeat. Let him therefore continue, to use his own language, to throw the die till he learns the shake which casts up his numbers. He may then with justice affirm that there are no arguments to prove that palladium is a simple substance. In general, however, a body is determined to be simple by negative proof only. It is considered to be simple because it cannot be proved to be compound. Now our dispute at present with regard to palladium is, has it been demonstrated to be a compound? We imagine one answer only can be returned to this question. The discussion to which this inquiry has given origin, and the experiments which have been instituted to illustrate various parts of the argument, as well as those which we cannot doubt will yet be undertaken, will tend, we hope, to

add another support to those who believe that from theories every thing good in philosophy has arisen, and that these excursions of the imagination assist to carry forward the more slow and solid processes of judgment, and afford the most appropriate and delightful incitement to the industry of men.

Art. 6. 'An Investigation of all the Changes of the variable Star in Sobieski's Shield, from five Years' Observations, exhibiting its proportional illuminated Parts, and its Irregularities of Rotation; with Conjectures respecting unenlightened heavenly Bodies. By Edward Pigott, Esq. In a Letter to the Right Hon. Sir Joseph Banks, K.B. P.R.S.'

In a former number the author of this memoir has written on the same subject: the results before published were deduced from a few periods near the time of the discovery of the variable star. We have now before us more ample and accurate documents.

Mr. Pigott, after shewing by aid of his tables, that the periodical returns of brightness are uncertain, attempts an explanation of the phenomena which variable stars exhibit: this explanation we give in the author's own words.

'It thus appears, that the periodical returns of brightness are uncommonly fluctuating, and that the differences between the extremes are very considerable; to account for which, I shall presume to offer the following explanations, suggesting previously a few plausible conjectures, and some inferences arising from the observations themselves.

1st. 'That the bodies of the stars are dark and solid.

2d. 'Their real rotations on their axes are regular.

3d. 'That the surrounding medium is by turns generating and absorbing its luminous particles in a manner nearly similar to what has been lately so ingeniously illustrated by the great investigator of the heavens. Dr. Herschel, with regard to the sun's atmosphere.

4th. 'That these luminous particles are but *sparingly dispersed* in the atmosphere surrounding the varible star of SOBIESKI, appears from the star being occasionally diminished to the 6.7 magnitude, and much less. July 4, 1799, it was of the 7th; September 15, 1798, and August 9, 1803, *of the 9th, if not invisible.* (See table VII.) Does not this indicate a very small portion of light on its *darkened hemisphere?*

5th. 'And may we not with much plausibility consider them as spots, somewhat circular, or of no great extent? For even on its *brightest hemisphere* the *duration* of its full lustre is, on a mean, only $9\frac{1}{2}$ days of the 62, or about one-sixth and $\frac{1}{2}$ of its circumference. (See table VIII. page 140.) The dimensions therefore of the parts enlightened seem much circumscribed, and can be tolerably estimated, and consequently may be represented very small, particularly if

the *powerful effect of a little light* and *the length of time* a bright spot is remaining in view be taken into consideration.

6th. 'And a further ground of presumption that those principal bright parts are but slight patches is, that they undergo *perpetual changes*, and also that such changes are very visible to us, for most probably they would be imperceptible, were not the bright parts contrasted by considerable intervals or diminutions of light.

7th, and last. 'We may obtain some idea of the *relative situation or intervals between* these bright parts, by the observations of the increase and decrease of brightness, as thereby the changes and times elapsed are pointed out. (See table V. page 136; and Phil. Trans. for 1797.)'

We need not say that all explanations of the phenomena of variable stars must be to a certain degree conjectural and unsatisfactory; and if such stars be useless to the practical astronomer, still they powerfully call forth curiosity, and the spirit of inquiry.

Art. 7. 'Analytical Experiments on a Mineral Substance (hydrargillite) from Barnstaple, in Devonshire, by H. Davy, Esq. F.R.S. Professor of Chemistry, R. Institution.'—It would appear that this mineral, which was discovered by Dr. Warell, is found in a quarry near Barnstaple, and that it has been considered a zeolite till the ingenious Dr. Babington ascertained that it was a non-descript substance.

'*Sensible characters.*—The most common appearance of the fossil is in small hemispherical groups of crystals, composed of a number of filaments radiating from a common centre, and inserted on the surface of the shist; but in some instances it exists as a collection of irregularly disposed prisms, forming small veins in the stone: as yet I believe, no insulated or distinct crystal has been found. Its colour is white, in a few cases with a tinge of grey or of green, and in some pieces, (apparently beginning to decompose) of yellow. Its lustre is silky; some of the specimens possess semi-transparency, but in general it is nearly opaque. Its texture is loose, but its small fragments possess great hardness, so as to scratch agate.'

This description is very imperfect, and it would have been prudent in the author to avail himself of the talents of Dr. Babington, in order to give a more perfect idea of a newly-discovered fossil. In our specimens, the mineral consists generally of stellæ, the centres of which are acutely convex and concave alternately, and form a kind of incrustation or veiny stratum, deposited on a blue shist. We have found none of its fragments of sufficient hardness to scratch agate, nor can we entirely believe that it possesses that power.

'*Analysis.*—It has neither taste nor smell, nor is it electric or phosphorescent. It is soluble in acids and fixed alkalis: by a forge heat it lost one-fourth its weight, and was rendered opaque, but not fused; in sulphuric acid it formed a sulphate of alumine; in muriatic, only alumine. The white varieties contain lime; the green, manganese; and the yellow, some iron.'

'*Constituent Parts.*—Alumina, 70; lime, 1.4; fluid, 26.2; loss, 2.4. The loss appears to have been volatilizable matter remaining in the stone after distillation, as 50 grains of this fossil, exposed in a red-heat for 15 minutes, lost 13 grains; but when heated to whiteness the deficiency amounted to 15 grains. Its specific gravity is 2,70 water, being 1,00. It contains no alkali.'

Several experiments were made to ascertain the nature of the acid matter in the water, but without success; thence it is most precipitately concluded 'that it is not one of the known mineral acids.' On the whole, the author thinks 'that the fossil must be considered as a chemical combination of about *thirty parts water and seventy alumine.*' Although Mr. Davy seems perfectly satisfied with his analysis, yet we must indulge ourselves in the liberty of observation, that his essay is somewhat superficial and imperfect, and deficient in that acuteness and depth of research which characterise this gentleman's former labours. Why was not the nature of the acid ascertained when the fluid amounted to three-tenths of the entire substance? Why not try fluoric, Prussic, boracic, or phosphoric acid? Mr. Davy very properly remarks the affinity of alumine with water, and cites the Diaspore, which, according to Vauquelin, contains 80 alumine and 16 water; but there are many other fossils, though not entirely aluminous, that contain considerable quantities of water: thus, native argil contains 27, opal 10, staurolite (cross stone of Werner) 16, zeolith (mesotype of Haüy) 18, zeolite 22, bole 17, steatite 15,50; serpentine 12, fluor spar 27, and selenite (foliated gypsum) 21 parts in the hundred. A similar fossil has been found at St. Austle in Cornwall, by the Rev. Wm. Gregor, whose analysis is said to give a more distinct idea of the still unknown acid contained in this mineral. The specimens of the Cornwall fossil that we have seen are also much more curious, of a brighter white, and disposed in more elevated pyramids, which are composed of crystals terminating in semi-circles, and radiating from the centre.

Art. 8. 'Experiments on Wootz, by Mr. D. Mushet.'—Five cakes (as they are called) of this metallic substance were given by Sir Joseph Banks to be examined by this accurate analyst; but of their origin, quantity, mode of manufacture, or natural history, neither our author nor the

honorable president has deigned to give the public any information.

'It would appear (we are told) that Wootz† contains a greater proportion of carbonaceous matter than the common qualities of cast steel in this country, and that some particular cakes approach considerably to the nature of cast iron. This circumstance, added to imperfect fusion, which generally occurs in the formation of wootz, accounts for its refractory nature, and unhomogenous texture. Notwithstanding these imperfections, it certainly possesses the radical principles of good steel, and impresses us with a high opinion of the ore from which it is formed. The possession of this ore for the fabrication of steel and bar iron, might, to this country be an object of the highest importance. At present it is a subject of regret, that such a source of wealth cannot be annexed to its capital and talent. Were such an event practicable, then our East India Company might, in their own dominions, supply their stores with a valuable article, and at a much inferior price to any they send from this country.'

To us it would appear that its only defect is a want of malleability, and if not to remedy this evil, we would ask of these excellent experiments, *cui bono?* Of all the sciences, it is the peculiar boast of chemistry that its every experiment tends directly or indirectly to improve the arts and necessaries of social life. We do not see why it should be impracticable to make this metallic substance, called wootz, into good iron or steel, nor why Mr. M. did not direct his attention to its immediate accomplishment. If it really be as yet impracticable, some reason should have been assigned for it; and the valuable pages of the Philosophical Transactions of London should not be occupied with details of experiments, however correct, that either are not original, or have no ultimate tendency to public utility. We doubt not the committee will pay more attention to this hint in future.

ART. II.—*Travels in Europe, Asia Minor, and Arabia. By J. Griffiths, M.D. Member of the Royal Medical Society of Edinburgh, and of several Foreign Societies.* 4*to.* Cadell *and* Davies. 1805.

THE author sailed from England on his tour to the countries enumerated in the title page, in the year 1785. We

† Dr. Pearson believed that wootz contained oxygen, but the discoveries of our author have superseded his experiments.

might perhaps be allowed to ask Dr. Griffiths why he has thought it necessary to publish travels which took place twenty years ago? But we are entitled to ask him another question—why he has thought it necessary to publish his travels at all? It will be said, perhaps, that their intrinsic merit will give them a claim to the public approbation. Of this our readers will judge. He moved in a beaten track. From the time of our countryman Sandys, who visited them in the reign of James I. to the present day, the dominions of the Grand Seignior have been explored and described by numerous tourists; French, English, Germans, Italians, Swedes, and Russians have laid before the world accounts of their private route, or that of the different embassies to which they were attached. Unless therefore the investigation of the modern traveller be such as to discover some new truths relative to the countries in question, (and Dr. G. in his preface owns that this is not his case), unless by long residence, or by close and acute observation, he be able to throw some new light on the government, on the political relations, or on the natural history of the country, something, in short, that may assist the speculations of the moralist and the politician, or forward the researches of the philosopher (and this Dr. G. professes that he has not done), we are decidedly of opinion that the wiser plan would be to content himself with the pleasure of retracing in his own mind the scenes he had witnessed, or of relating them for the amusement of his private friends. Still we naturally open with curiosity, mixed with pleasure, any work which treats of oriental manners. The origin of this curiosity and this pleasure is to be traced back to the years of our childhood, and the indelible impression which must be made upon every infant mind by the perusal of the Arabian Nights' Entertainments. As soon as we enter upon Mohammedan ground, we expect to see the substance of those fairy visions presented before our eyes; forgetting that Mohammedan power and politeness are at an end, we expect that every city whose towers are surmounted with a crescent, shall realize the fabled grandeur of Balsora, and the splendid palaces of Bagdad. But the eye of the traveller is wearied by the monotony of depopulated provinces, and cities hastening to decay, where the sullen magnificence of despotism only relieves at intervals the sad uniformity of desolation.

After an agreeable passage of three weeks, our author landed at Nice, where he appears to have been much delighted with 'the serenity of an Italian climate, the beauties

of an Italian city, and the amiable cheerfulness of Italian society.' Will his English friends be flattered, when he informs them that the above-mentioned *agrèmens* obliterated the recollection of 'the dear friends from whom he was separated.' We hope the Doctor had left no tender female in England to regret his departure, else when she read how 'the rising sigh which he felt at her recollection was repressed,' she would exclaim with Imogen,

'The she's of Italy have betray'd
Mine interest and mine honour.'

Whether Nice owed its attractions to such a cause, or to a comparison with his own country, or, as we rather hope, to a contrast with the privations attendant upon a sea voyage, suffice it to say that after bestowing high praises upon it, Dr. G. embarked for Genoa.

The reader will be glad to find that he determined to confine his observations on Italy to a few pages, and not to fatigue his readers with long and minute descriptions of the cities, buildings, churches, and specimens of art which as he justly observes, are already too numerous.

The Doctor's professional pride must have been a good deal flattered during his residence at Genoa by hearing an English physician, who was established at Genoa, announced at a *conversazioni* as *Signor il Magnifico*, especially if our traveller had at that time graduated. Of this, however, we should doubt, from the youthful appearance of the portrait which he has not forgotten to prefix, were it not subscribed with J.G. M.D.

In a note (p. 18,) the Doctor very naturally (shall we say *nationally?*) praises the Scotch for the classical propriety with which they pronounce Latin. Does he allude simply to the Scotch pronunciation of the *Vowels*, or to the far-famed accuracy with which those elegant and accomplished scholars attend to the *quantity* of syllables in their pronunciation of the Latin tongue? A certain tutor from that musical country gave new harmony to Horace, in reading to his pupil the following line as thus marked:

'Doctrina sed vim promōvet insĭtam.'

Before leaving Genoa he was joined by two young ladies and two gentlemen, (one of whom was uncle to the ladies) who were proceeding to the Crimea. This addition to his society, the Doctor properly observes, 'could not fail to increase the pleasures, and relieve the tedium of the voyage?' Let us then suppose these ladies safe on ship-board, and wishing them favourable winds and at least as much pleasure in Dr. G.'s conversation, as we have had in his writing, we has ten to inform our readers that after staying a short time at Leg-

horn, the Doctor went on board the common passage-boat up the river Arno to Pisa, where it was his intention to proceed to Florence; but an intimation from the captain of the ship, on board of which he had engaged his passage to Smyrna, compelled him to return hastily to Leghorn, and bid adieu to 'the enchanting country of Italy.' The epithet 'enchanting' is not injudiciously made use of by our author in this place, as his mind seems to have been sadly perverted during his short residence there. He employs five pages to prove the incalculable advantages enjoyed by the poor of Italy, and their comparative happiness, 'when the miseries of those of more northern climates are considered.' He extols the benevolence of the rich of that country, which has prepared for their poorer brethren during the horrors of sickness and disease, establishments of such magnitude and liberality 'as even in England we have no idea of.' He then ostentatiously enumerates the different hospitals at Milan, Genoa, Naples, and Florence, contrasts the regulations there adopted with those in use in our own country, and concludes by giving a decided preference to the former. While on this subject, the Doctor, like another Socrates, takes an opportunity of relieving the dryness of argument with the facetious liveliness of an occasional interrogatory.

'I am aware, (says Dr. G.) that cases of accidents are received at all times, without recommendation, at all our hospitals; but is John with an intermittent fever on Thursday less an object of compassion than on the Wednesday following, which I will presume, for the sake of argument, the established receiving day? Is William with an ascites, or Thomas with an erysipelatous inflammation, less entitled, by the severity of their sufferings, to an immediate endeavour at relief, than Richard, who has been thrown from his horse, and fractured his fibula?'

Without being at the pains to confute these arguments, or to prove, as might easily be done, that the misplaced charities of superstitious devotion, so frequent in most Catholic countries, are productive rather of injury than benefit to society in general, and to the poor in particular, we shall leave William with his ascites, and Richard with his fractured fibula, to the care of the Doctor, and expressing our opinion, or rather our knowledge from experience, that the poor of England are, on the whole, better provided for than those of any other country in the world, shall conclude our strictures on the first chapter.

Favouring gales wafted our Doctor past the island of Elba; but these soon died away, and were succeeded by symptoms of a squall, which determined the captain to veer about for

the Faro of Messina. The sight of the coast of Sicily suggested to Dr. G. the idea of treating his readers with an account of the various changes of name and of masters which Sicily has undergone from the remotest periods to the present time; a detail, which is well known to every schoolboy.

The vessel fraught with the valuable cargo of the Doctor and his learning sailed through the Cyclades, and landed for a short time at Scio (Chios), and at Mitylene; the third morning brought the travellers from the last island in sight of the castle of Smyrna. At this place, Dr. G. had an opportunity of observing and lamenting the contagious influence of bad example; and his gallantry was not a little shocked at the sight of the ceremonies established among our fair countrywomen in the country of polygamists.

'As soon as the salutations which good-breeding dictates had been expressed, coffee was brought in, and sweetmeats upon a salver were handed to each guest by the mistress of the house. I confess I could scarcely reconcile myself to remain seated, whilst the amiable Mrs. M. went through this unnecessary degree of trouble; but it was my duty to acquiesce in established usages, and not to attempt their derangement.'

Society nevertheless seems to be on a very pleasant footing at this place, where a considerable portion of Asiatic luxury is blended with the refinements of European elegance. Many European gentlemen, settled there for the purposes of commerce, have selected brides from among the fair Grecians. Residing in a country whose inhabitants, at once ignorant and unsociable, are besides of a religion and manners so entirely different from their own, they judiciously seek to make the most of each other's company, and hospitality and the spirit of social intercourse may be said to be the distinguishing characteristic of the European inhabitants of Smyrna.

After a month's residence, Dr. G. embarked in a Turkish boat for Constantinople. Instead of four or five days, in which the passage is usually performed, he did not arrive at the place of his destination in less than eighteen, nor then, till he had exchanged a miserable birth in a Turkish kaïck, for a more comfortable one on board an English merchantman, with which they were fortunate enough to meet at sea.

We could wish that in his description of the metropolis of the Ottoman empire, Dr. G. had observed the same discreet forbearance as in that of the Italian cities. We could wellhave forgiven the omission of the four-and-twenty quarto

pages which are filled with accounts of the Atmeidaun, and the castle of Seven Towers, and still more those of the mosques of Santa Sophia and Sultan Solyman, and should have been amply satisfied with the engravings of those temples with which the work is ornamented. We are however pleased with Dr. G.'s modesty in not attempting a description of the domiciliary residence of the Turkish emperors. For the various accounts of the imperial palace of Constantinople, as our author justly remarks, we are more indebted to the fanciful imaginations of travellers, than to the accuracy of their observations. The most secret recesses of repose and pleasure, guarded by all the jealousy of unrelenting despotism, have been as minutely delineated as though their access were attended with no danger, difficulty, or impediment. Many a coxcomb, who never advanced beyond the outer gate of the seraglio, has violated the sacred privacy of the haram, and carried off the favourites of sultans. Not only have the galleries, kiosks, couches, and alcoves of the garden, and the still more private apartments where the favourites of the race of Othman enjoy the converse of their lords, been depicted with all the confidence of unblushing imposture; but a certain impudent Doctor (not Dr. Griffiths) has publicly engaged to realize to his employers the penetralia of the haram, and a 50*l*. bank-note is to procure to the refined voluptuary the appliances of imperial pleasure.

Having already premised that the remarks contained in the present volume on the manners, customs, &c. of the Turks, are distinguished by little novelty, we shall suffer the long chapters which treat on these subjects to pass almost unnoticed. One short extract may serve to amuse, and at the same time to impress the reader with an idea of Dr. G.'s facetiousness, as well as his penetration.

'Instead of preventing the effects of cold during winter by fires in grates or stoves, it is customary amongst Christian, as well as Turkish families, to place wood embers in a large pan under a table, covered with thick quilts which reach to the ground; an upper covering richly embroidered, is usually thrown over the whole; and the company, male and female in Christian societies, seated upon benches or cushions round this table, put their hands under the quilts to receive a more immediate benefit from the heat beneath.

'The penetrating eyes of suspicion have pretended to discover, in this obscure mode of warming the hands, an easy method of exciting heat in the heart; and suspect that the glowing phrases of a billet-doux, or the enamoured pressure of a finger, are conveyed by means of the *Tandour* with a facility which prudence could wish avoided.—Whether this species of caloric be so communicated, I

cannot presume to determine; but we all know, that without any similar vehicle in other countries, lovers are at no loss to make their sentiments of affection or gallantry perfectly understood; and therefore, if the Tandour were to be refused admittance, contrivances would be substituted, I imagine, equally convenient.'

The commerce of the Turkish empire is discussed in two pages. The few observations which we find are however sufficiently judicious. Few countries possess so many commercial advantages arising from situation, soil, and produce as Turkey, and in few countries, is commerce so miserably neglected; this neglect, our author imputes, mediately, to the pernicious influence of the government; but we think that the immediate influence of this cause may be traced in the present instance. Poverty and the insecurity of property, the unavoidable consequence of despotism, tend to naturalize usury in these countries, every man raising the price of his money in proportion to the risk he runs in lending it. It follows that no merchant can carry on extensive commerce; if he were to encumber himself with a large quantity of merchandise, he would lose more by the interest which he must give to enable him to pay for them, than he would gain upon the goods. It is also singular enough that in the Ottoman dominions, a duty of three per cent is exacted from foreigners, whilst the natives (a few articles only excepted), pay ten per cent. This custom is in direct opposition to that established in enlightened nations, who, for obvious reasons, favouring their own traders, lay the heavier duties upon foreigners who are disposed to participate in the advantages of their commerce.

The tenth chapter treats principally on the subject of the Mahometan religion, a short and good compendium of which is given, borrowed chiefly from the Chevalier d' Ohsson. Those who are not acquainted with the doctrines of the Koran may not find the following abstract of the articles of general belief, uninteresting.

In regard to the Author of Being, the Turks entertain the most sublime ideas as well as ourselves; but their mode of expression is mysterious. They affirm, 'That God is the Creator of the world—that he is one and eternal, omnipotent and omniscient—hears every thing, sees every thing—possessing will and action—that he is without form, figure, limits, number, parts, multiplication or division—since he is incorporeal and immaterial, has neither beginning nor end, is self-existent, uncreated, without residence or habitation, and immutable—incomparable in his nature as in his attri-

butes, which, although of his essence, nevertheless do not constitute it.

Thus God is possessed of wisdom, power, life, strength, understanding, sight, will, action, and the word—this word, eternal in its essence, is without letters, characters, or sounds, and is, in its nature, the opposite of silence.

'That the Koran is the uncreated word of God; that it is written in their books, engraved in their hearts, articulated by their tongues, and heard by their ears, which receive the sound of the word, and not the word itself, the word being eternal and self-existent.

'That the unbelievers, and the wicked amongst the faithful or Mahommedans, shall be tormented in their graves; but the just and virtuous shall there experience spiritual enjoyments.

'That all the dead, of whatever persuasion or age, shall undergo an examination in their tombs by the angels *Munkeer* and *Nekeer*, whom they represent as black and blue, and who they suppose will enter the tomb, and demand of the deceased, *Which is his God, his religion, and his prophet?* To which the faithful shall answer, God is my God, Islamism is my religion, and Mahommed is my prophet.

They believe that those who die without the pale of Mahommedanism are constantly tormented in the grave until the day of judgment: that these angels announce to them, as well as to those Musselmauns who have lived without faith in their creed, their horrible punishments, and continue to beat them incessantly with red-hot hammers. These angels are also thought to communicate the tidings of bliss to the followers of the prophet, distinguishing those who have died in a state of grace from those who have greatly sinned: The former are believed to enjoy immediately a state of beatitude, whilst the latter are doomed to suffer the most excruciating agonies, until their sins be expiated, and their souls purified by the fire of hell.

'They firmly believe in the resurrection of the dead; and also that there are scales, called *wezn*, in which the good and bad actions of men will be weighed.

'That there is a book, in which the angels *Kiramenn, Keatibinn*, register the good and bad actions of each individual; and that this book will be put into their hands at the day of judgment; into the right hand of the faithful, and into the left, or upon the shoulders, of the unbelievers.

'That there is a tank or pool in paradise, which is of a round form, and of an extent equal to thirty days' journey, the water of which is whiter than milk, and its odour more

agreeable than musk. The basons which are placed round the borders of the pool equal in number the stars of the heavens; and whoever drinks of this water shall have his thir quenched to all eternity.

'That there is a bridge which crosses the gulf of hell, so constructed as to be finer than a hair, and sharper than the edge of a sword, upon which the true believer shall pass with the quickness of lightning, or the velocity of the wind; but the wicked shall slip down and be plunged into eternal flames.

'That paradise and hell are real and certain; that they have been created; are eternal; and neither they nor their inhabitants shall ever perish.

Paradise, or the state of bliss, which will be the ultimate attainment of all Mussulmauns, is supposed to be the residence of our first parents Adam and Eve; it is represented, in the fervor of the Mussulmaun's imagination, and conformably to the assurances of his prophet, as a place where every excitement to, and a perpetual renovation of, happiness and pleasure eternally await him. Splendid palaces, cooling grottos, trees of all the precious metals, and mountains of all the precious jewels; murmuring fountains, shady bowers, flowery meads; and every object that the most enraptured fancy can suggest, are to be subservient to the never-ending never-cloying, enjoyment of the virgin beauties of the *Houris*, whose lovely and celestial forms are to be accompanied with corresponding and angelic minds, subject to no influence or time, but ever varying, ever new. In short, all that the most insatiable and the most extravagantly luxurious appetite can imagine, must fall infinitely short of the paradisaical pleasures of the true believer.

To the four first caliphs, they believe the Almighty has appropriated a place in the highest heaven (of which they are taught to imagine there are nine;) and to each of these caliphs seventy enchanted residences or pavilions, provided with seven hundred of the most magnificent beds or places of repose; each bed surrounded by seven hundred celestial virgins of indescribable loveliness, with whom their enjoyments surpass all mortal comprehension.

Dr. G.'s remarks on the Turkish government are not entitled to the same considerat ion as his account of their religion. He seems to be possessed to an inconvenient degree with the 'cacoethes scribendi.' After telling us in his preface that 'during his residence in the Ottoman empire he had neither time nor inclination to give any thing more than a superficial attention to what passed around him,' why

should he think it necessary to weary his readers with discussions upon what he imperfectly understands? The complicated affairs of government are not to be developed by superficial observers, nor its operations to be elucidated by common-place book-makers.

Despotic governments, being the most simple, are of all others the most easy to be appreciated. Their principle and nature are every where the same, although circumstances, prejudices, example, religion, or the genius of the people may effect considerable modifications and differences. Thus in China, the prince is looked upon as the father of his people; and during the empire of the Saracens, the Caliphs were preachers and expounders of the law, as well as sovereigns. The religious code also often supplies the place of a civil code and fixes a standard, which serves in some degree to counterbalance the will of the prince: as the Koran in the Mahometan, and the Vedam in the Hindû empires, the classical books of the country in China, and those of Zoroaster among the ancient Persians Still the leading features are unchanged and unchangeable. The prince is all; the people nothing: the latter seem only to exist for the benefit of the former. There is a race of savages in Louisiana, who when they wish for fruit, cut down the tree, and spoil its branches. Such is despotism. This species of government is of such a description, that it should seem as if human nature would incessantly rise up against it; but in spite of the love of liberty and the hatred of oppression which are so strongly engrafted in us, the greatest part of mankind has ever submitted to it. For this apparent paradox it perhaps is not difficult to account. To form a moderate government it is necessary to combine, to regulate, and temper different powers, to put them in action, to balance, and, as it were, oppose them to each other; it is a *chef d'œuvre* of legislation, which chance is hardly able, and which prudence is rarely suffered to accomplish. A despotic government, on the contrary, strikes at first sight: it is uniform throughout; as a lively writer has observed, it requires only the passions to establish it, and to such a task who is incompetent?

Of the Turkish government then, it may simply be said that the Grand Seignior is absolute master of the lives and fortunes of his subjects, and that, like all Oriental princes, he delegates his power to his prime minister without any restriction; that he is obliged to maintain a numerous soldiery, who are often the terror of that power which they were intended to support, and who, like the Prætorian guards at Rome, assume to themselves the privilege of deposing and

erecting the masters whom they serve; with this difference only, (which is one of the consequences of their religion before alluded to,) that they have never attempted to place any others upon the throne than the regular descendants of the imperial family. With regard to their written laws, which are few, the *lex talionis* is the most prevalent, being, from the simplicity of its nature, most suitable to the genius of the government, and being also enjoined in the Koran. The rest of the officers of state, or of the household (for the sovereign being at once the prince, the state, and the laws, every thing tends to connect the political administration with the domestic government of the seraglio) are comparatively insignificant. A short synopsis like the above would, we think, have superseded Dr. G.'s imperfect account, which should have been either more detailed, or entirely omitted.

The account of the Turkish army, navy, and revenue is confessedly a compilation from Mr. Eton's view of the Turkish empire; an author who, we believe, is in general tolerably correct, though his manifest prejudices against every thing Turkish seem hardly to allow him the praise of entire impartiality.

The succeeding chapter is very interesting; it is on the subject of *wakfs*, a singular method of securing property in Turkey, where its insecurity, as has been observed above, is amongst the necessary and fatal consequences of despotism. To this subject Dr. G. seems to have paid considerable attention. It is well known that the Grand Seignior is not only entitled by law to inherit the estates of all the high officers employed in his service, but that by various modes suggested by the ingenuity of tyranny, he can also confiscate the possessions of his subjects in more private life, whenever their amount appears of importance to his repacity.

'Under such circumstances, (says Dr. G.) the most conscientious will not reproach with great criminality those who endeavour, by subterfuge and artifice, to counteract the violence of lawless authority; and if even the mask of religion and charity should be employed to hide the secret intentions of him who is actuated only by motives of private consideration, the moralist will relax in his censures, when the political state of the offender is candidly considered.—The vice remains with the government.

'It has been already mentioned, that one of the five principal tenets of the Mahommedan religious code is, "The distribution of alms to the poor." This was not meant only to express mere accidental or precarious donations, but also to inculcate a general inclination to provide for the exigencies of establishments dedicated to, pious and charitable purposes; and care has been taken by the Ulemah, that property so disposed of should be considered as *sacred*,

and in every respect *secure* from that confiscation to which all other kinds may be exposed by the will of the Sultaun.

'The nature of this property, designated under the general term *wakf*, and the laws concerning it, merit attention, inasmuch as no other country, I believe, presents any similar arrangements; and although many abuses have taken place respecting the institution, it will still appear of great political importance.

'The term *wakf*, in a literal sense, may be translated assignment or cession; but it is universally understood in the Turkish dominions to signify that property which an individual, from pious motives, makes over or resigns for the benefit of any religious establishment or other object of public utility.—Of this property, or of these wakfs, there are three kinds, viz.

'*Property*—appropriated to mosques and other religious foundations.

'*Property*—ceded to mosques under particular and customary restrictions.

'*Property*—destined to the support of hospitals, colleges, and other establishments of general interest.

'In order to prevent the confiscation of their fortune by the Sultaun, or the dissipation of it by their heirs, the Turks of affluence take advantage of the means which an apparent piety offers, and have recourse to the sacred institutions of their prophet. Whenever a provident father is disposed to secure to his family the enjoyment of his fortune, he determines upon his wakf; that is, he makes over such part of his estate as he judges proper, to a mosque, hospital, or other public establishment, under the restrictions which I shall explain.

'An established formality in bestowing property in wakfs requires that the donor should nominate a person, named *Mootouwaulee*, to whose management the revenues are to be entrusted; and another called *Nazeer*, to whom the Mootouwaulee is compelled to render up his accounts once in every six, or at farthest every twelve months. But as it is the peculiar characteristic of wakfs that the founder should be at perfect liberty in the choice of an agent or director, as well as in the disposal of his property, he has a right to unite both privileges in the same person. He may even reserve to himself the management of the estate, or grant it to his wife, to his children of either sex, or to his friend. A mode, therefore, presents itself, by which a considerable portion of his fortune may be ensured to the heirs of his family, since whatever property is not specifically disposed of in the act which constitutes the wakf becomes tacitly the right of the Mootouwaulee. I use the term *tacitly*, because it is presumed by the law that the Mootouwaulee expends for pious purposes, according to the suggestions of his own devotion, the whole of the wakf, although no positive application may have been made by the founder.' P. 192.

The method in which the assignment is made is as follows:

'The proprietor of an estate makes a cession to a mosque under

the title of wakf, for which he receives a sum of money, calculated at most at fifteen per cent, upon the real value of the property; sometimes at not more than ten per cent. For two thousand pounds value, therefore, in land, the mosque pays only two hundred or three hundred pounds; and the seller, who is then considered simply as a tenant to the mosque, pays an annual rent to it, equivalent to the interest of the sum which he has thus received for his own estate. The interest is calculated as the contracting parties may agree, but must not exceed fifteen per cent.'

This system appears very extraordinary to an European; important advantages however obviously result from it in Turkey; for by these means property is no longer liable to the common forms of civil law, and is sheltered, as it were, from every kind of seizure and confiscation.

A strong desire to observe the first dawn of improvement in a country recently subjugated by the victorious Catharine, and other reasons, no doubt, which charity will supply, determined Dr. G. to accompany the ladies, his companions, in their journey to the Crimea. They accordingly set out with an intention of proceeding thither by land; but the badness of the roads soon determined them to return to Constantinople. Here the Doctor's gallantry most unaccountably failed him; without assigning any cause, he on a sudden resolved to return to Smyrna, and to leave the ladies to take care of themselves. He tells us that he was disappointed of visiting the Crimea; but the passage by sea was open, though a hole in the road had broken the wheel of their carriage. True; but says our author in the preceding page, 'We did not chuse to confide again in the element which had so much disappointed the expectations formed at Smyrna.' Then why determine upon returning by sea to Smyrna, Dr. Griffiths? All that we can collect is, that our author had no fixed object of pursuit, no systematic plan of improvement in his travels, but that he was a 'citizen of the world,' an inhabitant of the limbo of vanity, 'vacuis ludibria ventis.'

Our cosmopolite then took his passage, for the second time, on board a Turkish vessel, though he had already suffered from the strange want of skill in the Mussulman navigators, and placed implicit confidence in the assurances of the commander, (just as he had done in leaving that place a few weeks before) that they should certainly reach Smyrna in three days. Again, however, he was disappointed, and was glad to take refuge on board a Russian brig, which was lying in the harbour of Avezza, as he had before done in an English vessel; not, however, till his stay on board the Turk

had been rendered still more ineligible by the breaking out of the plague, of which one of the sailors died. The Doctor, who wants neither credulity nor sensibility, was melted by the kindness of the Hyperborean Captain, and frankly owns, 'that had he been on a voyage to the Antipodes, so interesting was his manner, he should certainly have volunteered in the service.' Amiable sympathiser!

Before they left the harbour, our traveller and his new friend paid a visit to the Capo, or principal Greek inhabitant of the island, with whom they passed two hours and a half in the most convivial manner, at the end of which time the 'good Capo's spirits were exhilarated to such a pitch, that to crown the pleasures of the day, he insisted that they should throw their glasses over their heads, and break them to pieces!!'

We shall not follow Dr. G. in his excursion to the Troad, which he made while the vessel was at anchor, nor busy ourselves with his lamentations on the instability of human grandeur to which those scenes gave rise. In the passage to Smyrna the vessel touched at Tenedos, Mitylene, &c. And here Lempriere's dictionary is put into severe requisition, and our stock of knowledge enriched with the novel information that Sappho was born at Lesbos; that she wrote verses in Greek; that she thereby acquired the name of the tenth muse, and that there is a certain metre, which is known to this day by the appellation of Sapphic, and which owes that appellation to her! These valuable remarks, as might naturally be expected, are backed by others equally important, relative to Alcæus, who, we find, 'lived at the same time with Sappho, was supposed to have been her admirer, and was also a native of Lesbos; that they both attained the highest reputation as lyric poets in the forty-fourth Olympiad, or about six hundred and fifty years before Christ.' It appears also that there is another measure, called Alcaic, which derives its name from Alcæus, and 'which may boast of many admiring followers, and is particularly adapted to grand and sublime subjects!!' How long shall these fabricators of quartos continue to presume upon the ignorance or indulgence of their readers?

Let us hasten over this impertinent stuff, and in fact over all that remains of the volume, of which we begin to be heartily tired, though there are still 150 quarto pages behind. On arriving at Smyrna, our author was introduced to a Swedish gentleman, who was 'young, and interesting, and amiable,' and was desirous of visiting Aleppo. The temptation was not to be resisted. Stimulated by curiosity, and flattered by the remarks which the singularity of his project

excited, away went the doctor and his new friend from Smyrna to Aleppo.

Between these two cities we shall not make half so many stages as our traveller did; but he who peruses this volume will not arrive at Aleppo till he has read many a long account of caravanserais and fountains, of the boundaries of the ancient kingdom of Lydia, and, worse than all, the history of Sardis from its foundation to the present day.

Nevertheless, were it not for the length to which this article is already extended, we would willingly transcribe a part of the account of the singular order of dervishes called *Mewlewahs*, whose principal convent is at Kouiah, the ancient Iconium. But if we intimate that this account is neither hackneyed nor uninteresting, we can by no means pay the same compliment to the succeeding chapter; for, unfortunately, the river Cydnus fell in the way of our traveller, and gave him an admirable opportunity of swelling his bulky pages by copying extracts from Shakespeare, and translating passages from Q. Curtius. But we are now arrived at Aleppo, where we will set down our readers, after presenting them with the author's account of the singular customs of the village of Martavaun.

'In the afternoon we arrived at *Martavaun*, of which we had heard sufficient to excite the curiosity of the most torpid traveller. In truth, the extraordinary customs of the inhabitants are so irreconcileable to our ideas of propriety, and so diametrically opposite to every thing we imagine a principle of devotion, that were not the facts ascertained beyond a doubt by many authors of respectability, I should scarcely venture to expose my veracity to the suspicions which may arise from a detail of the occurrences witnessed.

'Upon entering the village the inhabitants flocked around us, and, before we could dismount from our horses, eagerly seized upon some part of our clothing, and invited us to accompany them home. Men and women were equally solicitous and equally loud in endeavouring to attract our attention. Amongst them a well-looking man, in company with three or four females, not less favoured by nature than himself, in spite of their olive-coloured complexion, whispered into my ear the Turkish words, "Keff-var, Keff-var geld!"—*Much pleasure awaits you, come with me!* My companion, as well as myself, was well disposed to enjoy the hospitable offer; and, resisting the repeated attempts of others to withdraw us from our exulting host, we entered the doors of his mud-walled residence. The women were dressed in loose vests, with a head-dress rising in a point, and unlike any we had seen: they were joyous, familiar, and vociferous. Unfortunately the conversation was almost confined to themselves, for of Arabic I understood not a word; and my companion, whose knowledge of the eastern languages was extensive,

was too recently arrived to be familiar with the pronunciation of our new associates. The house continued a scene of hurry and activity, until a smoaking piloh and a roasted kid engaged us all at the same table. A spirituous liquor was handed round, and the highest convivality was manifested by all our hosts and hostesses, of whom we had three men and four women.

'After paying a serious attention to our meal, coffee and pipes succeeded. The men disappeared one after the other, then returned again amongst us for a few minutes; seemed amazingly well pleased with the jokes which circulated among themselves, accompanied by gestures evidently intended to impress us with the idea that we were perfectly at home; and at length we remained without interruption in the full enjoyment of the ladies' society.

'Such a contrast to the jealous prohibitions established throughout the countries in which we had travelled, and even to the prevailing manners of those immediately surrounding the village itself was calculated to excite our curiosity as much as our surprize; and to have ascertained the reality of circumstances, which, when reported to us, we could only regard as the inventions of pleasantry or fiction, was a subject of astonishment which afforded us ample room for discussion during the rest of our journey.

'In the morning we were greeted with the most friendly and obliging salutations. The women as well as the men accompanied us to the house where the horses had been put up; and a present of a few piasters to our liberal host closed their compliments and our adventure.

'The history of these people is still but little understood, although the Europeans resident at Aleppo have frequently paid a visit to the village of Martavaun as well as to that called *Tefteen*, which, at a few miles distance, is inhabited by the same race. They are said to be a sect of the Ansarians; a tribe whose origin is traced to an old man, who lived in the year eight hundred and ninety-one at a village named *Nasar*, near Kouffa; and, amongst a variety of extraordinary tenets, a principal object of their devotion is the distinctive attribute of the female sex. From hence, as a natural consequence, may be deduced their religious attention to a multiplication of its enjoyments; and, with a pious regard to their opinions upon the subject, they embrace every opportunity thrown in their way by the arrival of strangers, without any kind of attention to their age their rank or their religion!

'They hold frequent assemblies, where promiscuous connection is the conclusion of such ceremonies as they have thought proper to adopt in the fulfilment of their worship; but what these previous ceremonies are, seem to be unknown, or involved in doubt and obscurity.'

The descriptions of Aleppo are so numerous, that Dr. G. would have done well to be silent on the subject. Suffice it therefore for us to say that our author, with his usual facility, was on the point of setting out for Tefflis, the capital

of Georgia, along with a Greek bishop, who invited him to accompany him, had not an insurrection in a neighbouring province put a stop to their journey. Fortunately, however, a gentleman with whom the Doctor had been acquainted a few days 'took him by the hand one evening after supper, and with a candour that gained his esteem, and an affecting disclosure of circumstances that interested his finest feelings,' imparted to him a project of going to India, and concluded in these words: 'Now, my dear sir, after what I have told you, will you venture to accompany me on the journey, and let me owe the future happiness of myself and family to your friendship? Without you, I dare not undertake it.' This appeal to his 'finest feelings' was too powerful to be resisted: and he instantly agreed to accompany the gentleman, and shortly set out with him and his daughter, a child of nine years of age. On their route through the desert they met with the usual unavoidable difficulties, which latterly were so great as to cause the death of Dr. G.'s fellow-traveller. He was thus left in charge of the little girl, with whom he arrived safely at Bassorah. He there embarked in a packet for Bombay, and left his ward to the care of another English gentleman, with whom she in due time recrossed the desert, and was safely delivered into the hands of her mother at Aleppo.

Thus have we analysed and laid before our readers the principal contents of this volume. Our opinion of it may be collected from the foregoing observations, which suggested themselves to us during perusal. With those who read all travels, who are ever in search of light amusement, without seeking or caring for instruction, this book will doubtless have its value; but they who look for valuable information, who, already acquainted with the countries visited by this author, expect to find their general stock of knowledge enlarged and improved, will, we presume, be entirely disappointed. On the style we shall make no unfavourable comments, and we must in candour allow that the author generally offers his sentiments with becoming modesty, and writes in a manner which induces us to believe that he does not assume the supposed privilege of travellers, but that he really witnessed what he describes. He informs us in his preface that it is 'in the various latitudes of India that he has principally travelled, and to the complicated interests of that magnificent country that he has principally devoted his talents for investigation.' If then, he has really made a good use of a residence of many years in India, and of 'the peculiarly favourable opportunities of investigation which he there enjoyed,' (Pref. p. 12.) he need not hesitate to fulfil his

intention of again appearing before the public. But in thus encouraging him, we presume that he has visited the countries in the peninsula beyond the Ganges, that he is possessed of valuable information relative to those countries which are hitherto but little known to Europeans; to the kingdoms of Ava, Pegu, and Siam, which now constitute the immense Birman empire, and with which Major Symes's publication has increased our wish to be better acquainted; but let him abstain from descriptions of the town-house at Bombay, of the fort at Madras, and of the quay at Calcutta. If he can do this, and so refrain from all common-place detail, and all uninteresting anecdote, as to reduce his publication to a more approachable size, we do not hesitate to pronounce that his work will have a fair prospect of being praised by reviewers, and purchased by the public.

ART. III.—*Sermons, by Sir Henry Moncreiff Wellwood, Bart. D. D. and F. R. S. Edinburgh; one of the Ministers of St. Cuthbert's, Edinburgh; and senior Chaplain in Ordinary in Scotland to his Royal Highness the Prince of Wales.* 8vo. Longman. 1805.

THESE discourses are inscribed, in a short address, to the congregation of St. Cuthbert's, in Edinburgh. We learn further from the preface, that 'the author of the following sermons presumes not to think, that they have any peculiar claims to the attention of the public. He addresses them chiefly to the congregation for whom they were originally prepared. Of the thirty-four years during which he has held the office of a minister, he has officiated during thirty among them. To promote their present and eternal interests ought to be the object of his life. And, accustomed as they are to his manner of stating the doctrines and the duties of religion, he allows himself to believe, that, among them this volume will neither be useless nor unacceptable.'

A declaration like this cannot fail to produce its effect among those for whom it was principally intended. The congregation of St. Cuthbert's will feel the duty which is imposed upon them, to take care that the pious and benevolent design of their pastor be not frustrated by their own neglect. But the sermons of Sir H. M. Wellwood have much more extensive claims upon the regard and reverence of the Christian world. We shall endeavour to lay before our readers a just estimate of their merits.

The volume comprises fourteen discourses. The subjects

are severally, The unequal Allotments of Providence; the minute Improvement of the Blessings of Providence; Self-denial; the Form of Godliness; Christian Faith and Morality; the Result of good and of bad Affections; the Inheritance of a good Man's Children; the Doctrine of Grace; the Conduct of Providence to good Men; the general Spirit and Effects of Christianity; the universal Promulgation of Christianity (in two sermons;) Prospects of Futurity; and the Cultivation of personal Religion.

These subjects are well-chosen, and some of them have more pretensions to ingenuity and novelty than we commonly meet with in popular discourses. In this view, we were particularly pleased with the second and sixth. But the manner in which the whole volume is composed, is such as will give to Sir H. M. Wellwood a high place in the very first rank of sermon writers of his own country, of whatever age; nor are there many modern preachers of the English church whom we should venture to prefer before him. We are not of opinion indeed that these discourses are eminently distinguished by any profound views in theology or in morals; nor do we attribute to their author the praise of extraordinary sagacity or learning in his scriptural interpretations; but he excels in a copious and manly eloquence; in good sense and in piety; in the soundness of his principles, and in his freedom from any obtrusive systematic peculiarities; in his concern for the substantial improvement and instruction of his flock; and in a well-tempered zeal, accompanied and adorned by an air of unfeigned and genuine sincerity. These, we think, are his principal excellencies; and we know none more beautiful and more important in the character of a Christian preacher.

The language and style are, generally speaking, exceedingly correct and proper. Sometimes, however, the words are rather too abundant; the flow of the sentences is too uniform and stately, and somewhat too much care is occasionally taken to vary the phrase, and to elevate it above the hazard of offending the over-nice ear of modern criticism. In short, the style of Sir H. M. Welwood is not quite free from that fault which is so prevalent among Scottish writers, viz. that their mode of writing is not sufficiently vernacular; it is wanting in variety and ease; and shews too many marks of labour, and a painful solicitude not to incur the censure of southern critics.

The sixth sermon, On the Result of good and of bad Affections, is from Ecclesiast. ix. 6. 'Their love, and their hatred, and their envy, is now perished; neither have they

any more a portion for ever in any thing that is done under the sun.' The preacher introduces his subject in the following manner:

'This text gives us a view of the lot of man, which ought to be as useful as it is humbling.

'It is humbling to think, that the strongest affections which have perplexed, or agitated, or delighted us from our birth, will in a few years cease to have an existence on the earth; and that all the ardour which they have kindled, will be as completely extinguished and forgotten, as if they had never been. "The wise and their works are in the hand of God, and no man knoweth either love or hatred by all that is before them."*

'But when we read this text, we ought to recollect, that though every thing in this world must be transitory, nothing can be uninteresting, of which we shall find the effects or the result in the world to come. We see "the light of life" beyond the shades of death. Hatred and envy shall have their appointed end, when "God will bring every work into judgment, with every secret thing." But a "new heaven and a new earth" rise up also before us, in which purity and love will predominate for ever.

'We may certainly receive useful instruction from the gener fac t affirmed by this text, that with regard to the interests and affairs of this world, the best affections and the worst perish in the grave: especially if we extend our views to their final result in the kingdom of God.'

After this introduction, our readers will be better enabled to understand the instruction which is contained in the following beautiful passage. In describing the delight which a virtuous parent experiences in beholding the advancement and improvement of a beloved and virtuous child, he thus proceeds:

'When filial love is purified by the spirit of godliness, and the ardour of youth is controuled by the faith which "overcomes the world," the affection of the children goes deeper still into the hearts of the parents, and has a double effect to cheer the evening of their days. Every estimable quality is then added to good affections; and the delight which the parents feel, from the continued expressions of filial love, is incorporated with very pure and joyful expectation. They look to their children with complacency, and with gratitude to God. They delight to dwell on their personal virtues, as blessings to themselves above all which they possess besides. They expect from their dutiful affection, their last consolations in this world. And in proportion to their firm reliance on "the hope of eternal life by Jesus Christ our Lord," as they go down to the grave,

* Eccl. ix. 1.

they anticipate with delight and tenderness the happy time, when they shall see their children again, in the kingdom of "the everlasting Father."

'There is not a source of enjoyment purer in itself, or more inestimable in the progress of human life, than the affection which parents receive from their children, already advancing in the world; or the watchful solicitude of filial love, to add to their satisfactions, to relieve their anxieties, or to soften their decline.

'The children, in the order of nature, survive their parents, and receive their parting blessing. But while we possess the satisfactions which we derive from our children, we are too apt to flatter ourselves that this must be the fact in our own experience. We enjoy their society and their affection, as if they were certain resources which we are not destined to lose. We form our plans through life for their advantage, after we "shall be gathered to our fathers." And we allow ourselves to anticipate a long series of years, in which we imagine them to reflect honour on those who gave them birth, and to consecrate their memory.

'Short-sighted mortals know not what is good for man, and know still less "what a day may bring forth."* Our children die before our eyes, and all "their love perishes." We follow them to the grave at the moment when we have had most reliance on their affection; and when they had given us the greatest reason to expect every thing from their talents or their virtues.

'The good pleasure of God has made this heavy affliction not uncommon to men; but it brings with it the most impressive lesson which human life affords us, of the vanity of earthly things.

'We toil and labour for our children; we heap up wealth to be enjoyed by them; but when they die, all our schemes are ended; every thing which we have done to render them rich or prosperous, is buried at once in their untimely graves. We become solitary in the world, at the moment when we believed our prosperity at its height; and the wealth which we have accumulated for many years, we know not who shall scatter.

'What a lesson is this against the love of the world! Against him," who vexes himself in vain!" Against," the vain shew," and "the pride of life!" What a striking lesson is it to those, who think of nothing for their children beyond the delights or the distinctions of mortality! How irresistible is our persuasion, when we see the children followed to their graves by their parents, that riches and prosperity are but secondary things, to the children of mortal creatures; that nothing can be ultimately precious to them, which extends not its effects beyond the grave; that virtues are beyond all computation superior to talents; the genuine faith of the gospel, to every source of ardour or activity; the well-founded hope of immortality and salvation by Jesus Christ, to every earthly expectation.'

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* Prov. xxvii. 1.

The death of the children of others suggests a striking admonition to those whose children are preserved to them. It warns them how they ought to estimate the expressions of filial love, while they are continued with them; how they ought to cherish them among their most precious blessings; how they ought to love their children, to assist their ardour, and to reward their duty; how much more solicitous they ought to be, "to lay up for them in store a good foundation against the time to come, that they may lay hold on eternal life,"* than to secure to them the prosperity or the wealth of the world.

'Finally, how precious is the filial love, which we continue to remember, rather with tenderness, than with regret! How infinitely precious, if we believe that our children are now with God; that they were taken from us, to be happy for ever; that "their love" has not "perished" for ever in the grave; that they will by and by be our companions again in a better world, when "the dead in Christ" shall rise to die no more; and that their affection for us, seven times purified, will last as the ages of the sons of God.'

We were disposed to have offered a few remarks on two or three interpretations of texts in scripture, which seem to us not very well grounded, and on one or two other particulars; but we are unwilling to incur the suspicion of being insensible to the beauties which surround us, or to sully the effect of our commendation by minute verbal objections. Sir H. M. Wellwood has rendered an important service to the cause of religion; and far be it from us to impair its influence by an ostentatious detection and display of a few errors and blemishes.

ART. IV.—*Miscellaneous Poetry. By Edward Coxe, Esq.* 8vo. 8s. White. 1805.

THE occasional poet who submits to the public eye the gleanings of his port-folio seems to have as good a right to be heard as any other. For, though his poetry will consist for the most part of trifles, yet, being the produce of first impressions suggested by actual circumstances, it will often possess a spirit and a grace which in longer poems can rarely be sustained. It was Pope's custom, we are told, whenever a happy thought occurred, to call for pen, ink, and paper, that it might not escape; and afterwards to engraft, as occasion required, these 'disjecti membra poetæ' into the

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* 1 Tim. vi. 9.

body of some longer work. An instance of this we have in those strong and well-drawn examples of the ruling passion, which were written at intervals long before the essay itself was begun, and it is perhaps chiefly to this habit that we owe the extremely high finishing which is so visible in all his works. But we should have laughed at Helluo and at Narcissa, even if they had appeared in the form of independent epigrams; and though in this form they would have come under the denomination of trifles, they would not on that account have lost any part of their value. What indeed, is all poetry in a wider view, but a trifle? If then we have a happy trifle, we have what we require,

> 'And if you find it very short,
> It will not hold you long.'

The only difficulty in the publication of these miscellaneous productions, lies in the *selection*. It is not easy for an author to stand aloof, and to contemplate the merit of his impromptus and his bagatelles, abstractedly from the incidents which gave them rise. To do this, he must put himself as much as possible in the place of the unconnected reader; and, above all, he must reflect that what was very excellent at the time and in the circumstances of its composition, may become very insipid where these circumstances are to be premised or imagined.

The above remarks, though suggested by the title-page of Mr. Coxe's volume, are by no means particularly applicable to its contents. Indeed very few of the poems in this miscellany are written on such occasions as are likely to detract at all from their general interest. It is impossible to decide upon the character of a book consisting, as this does, of much and multifarious matter, without some limitation. We shall therefore arrange its contents under three heads: original pieces, imitations from Petrarch, and imitations from Horace and Martial.

Among the original pieces, the first we shall notice is 'A Letter in Verse to a Friend on having his Hair cut off previous to taking Orders.' After some pleasantries on this 'dismal reverse of dress and show,' he concludes in a more serious vein, and gives his friend some good advice, which we shall extract, for the edification of the petits-maitres of the profession.

> 'Be to the church a firm support,
> To GOD alone pay fervent court;
> With servile flatt'ry never fawn
> On haughty priests in sleeves of lawn.

Let JORTIN your example be,
He scorn'd the arts of flattery:
Zealous, like him, for toleration,
Preach the great doctrine of salvation;
Free from the jargon of the schools,
From orthodox and high-church rules.
True orthodox divines are they,
Who GOD and his commands obey,
Who faith and works together blend,
And shew we must on both depend.

'The alteration in your dress
Will never make you lov'd the less:
A Parson's habit though you wear,
Still you will please the virtuous fair;
And men of sense and education
Will court your lib'ral conversation.
Thus not the colours black or grey
Will for one instant take away
Your own peculiar pow'r to please,
And manners grac'd with native ease;
And while you charm, without pretence,
By lively wit and sterling sense;
Aw'd with respect e'en Pride shall view
Your sober garb, and envy you.' P. 13, 14.

We were much pleased with a little poem founded upon the Ἔρως Δραπέτης of Moschus. The humour lies chiefly in the rewards offered by Venus. We ought to premise that this piece was written in the year 1770, lest our country readers should mistake it for a list of the newest spring fashions.

'To the belles she promis'd beauty:
But if youth had done its duty,
She had paints that work'd a wonder,
Kept each crack and wrinkle under;
And a wash of choice perfume,
To repair the faded bloom.

'If well-dress'd they wish'd to be,
She could suit them to a T.
She had caps with streamers flying;
Hats with city barges vying;
Pearls and beads and heads of hair,
Higher than the highest wear;
And each bauble to be seen
In beauty's ample magazine.
* * * * * *

'For the beaux, she had in store
Coats and waistcoats, *brodés d'or*;

Breeches that would fit Goliah;
Nails in plenty for Omiah—
Should her son have wing'd his flight
To his friends at Otaheite.' P. 44.

The sonnets to Delia we do not admire. We had a hope that the reign of Cynthia and Endymion was over; but Mr Coxe has awakened the sleeping beauty.

The sonnet has been made of late years the vehicle of a sickly sort of sensibility expressed in the language of affectation. We fear that some of this author's sonnets are not altogether exempt from the same charge. It is remarkable that Milton's pieces of this description, which were the first introduction of this species of composition into the English language, and were moreover formed professedly on the Italian model, are distinguished by boldness and masculine strength. We shall say something more on this subject when we come to consider the imitations from Petrarch. In the mean time, such is our opinion of modern sonnets, that we cannot help expressing our admiration of the following, in which the characteristic absurdities of those insipid performances are admirably burlesqued. It is from the pen, we believe, of Mr. Coleridge. We recommend it to the serious perusal of sonnetteers, but fear that they will in vain attempt to emulate it.

'Pensive at eve on the hard world I mus'd,
And my poor heart was sad! So at the moon
I gaz'd, and sigh'd, and sigh'd, for ah! how soon
Eve darkens into night! mine eye perus'd
With tearful vacancy, the dampy grass,
That wept and glitter'd in the paly ray,
And I did pause me on my lonely way,
And mus'd me on the wretched ones that pass
O'er the black heath of sorrow; but, alas!
Most of myself I thought; when it befel
That the sooth spirit of the breezy wood
Breath'd in my ear, "All this is very well,
But much of one thing is for nothing good."
Ah! my poor heart's inexplicable swell!'

Mr. Coxe excels in his epitaphs. Johnson, in his celebrated critique on Pope's epitaphs, has not remarked (if we remember rightly) the only fault which runs through them all, which is, an excess of point. An epitaph ought to have more of the elegiac than of the epigrammatic spirit.

The following we recommend, not for any brilliancy or originality of thought, but as possessing a great portion of

that simple delicacy for which the Greek inscriptions are so deservedly admired.

'Stay, passenger, and shed the pensive tear
For spotless innocence, that slumbers here!
Like a fair flower, in spring, the garden's pride,
Nipp'd in the bloom of opening sweets, she died!

Yet not for her should pity's tear be given,
She changes pain for bliss, and earth for Heaven:
Weep for a father's heart, with grief oppress,
And the keen anguish of a mother's breast:

So may kind Heav'n thy gentle bosom save
The pang that bends them o'er a daughter's grave!' P. 58.

The author's 'Monody on viewing the Picture of his late Son Henry, who died at Martinique of the yellow Fever,' though too long to make its appearance here, may stand as a proof of what we advanced above, that poetry is never more truly touching than when it is the spontaneous effusion of the heart as impressed by existing circumstances.

We now come to the Epigrams, and here we must regret that so many of them turn upon that poor resource, a pun. The following 'on a *merry* but *poor woman*,' is an instance.

'Though Margaret's fortune was but bad;
While living, she was never sad:
But when death struck the fatal blow,
She was, alas! *a* PEG *too low!*' P. 104.

Such wit is too low by *many pegs*, to be offered to the public. We wish it was the only instance of Mr. Coxe's affection for this species of wit, which, though in light conversation, especially when aided by a humourous delivery, it may raise a laugh even from its absurdity, is almost always flat when committed to paper. It belongs to the Ephemeron tribe, and, to be admired, must be viewed in its birth. We will relieve the reader with one or two pieces of a better stamp.

'Madame Crab, like an alderman's lady grown fine,
Thus addess'd her fat daughter: "To day with us dine;
"Cousin Lobster, who mourns for the loss of his mother,
"And Cray-fish, in black too, his little half-brother;
"I expect Periwinkle, and Cockle, and Muscle,
"And Oyster, who wags not, though all's in a bustle:
"Then hold up your head, child, and turn out your toes,
"And don't waddle sideways before such smart beaux."
The pert, saucy daughter, this answer return'd:
"*By example much more than by precept is learn'd;*

" So if you would have me the graces display
" In my walking and dancing, first shew me the way:
" For, believe me, I'm not quite so silly an elf,
" As to mind what you say while you waddle yourself,"
P. 102, 103

'Ye rascals of Ringers, ye terrible foes,
And disturbers of all who are fond of repose!
How I wish, for the quiet and peace of the land,
That ye wore round your necks what ye pull with your hand.
P. 106.

'To the waves, while she gaz'd on their full-flowing tide,
And the wind, as around her its soft breezes sigh'd;
CHLOE vow'd she would ever be true:
But she scarcely had sworn, when the waves and the wind,
Inconstant and light, as the damsel's own mind,
Away with her promises flew.' P. 119.

This last is in Prior's best manner, which is no ordinary praise. Several epigrams that follow are directed against the head of the present French government. Our loyalty cannot, we trust, be doubted; we therefore are in no fear of being misinterpreted, when we express a wish that our poets and writers of every description would, without remitting one grain of that generous ardour which they feel for their country and their king, recollect an anecdote which Plutarch relates of Memnon, who commanded the Persian army at the battle of the Granicus. Hearing one of his mercenaries utter many violent invectives against the enemy, he struck him with his spear, and said, 'I pay you for fighting—not for talking—against Alexander.'

Our author cannot prevail upon himself to take leave of his epigrams without a pun.

'To epigrams, no wonder, Ned is partial;
There is a gen'ral *rage* for what is *Martial!*' P. 124.

We wish *Ned* was not so partial to the figure of speech called Paronomasia.

We now come to the Sonnets from Petrarch, which, upon the whole, deserve commendation for ease and gracefulness, though we should not have been sorry to see their place supplied with pieces wholly original. Sonnet 18. P. 161, is rather a favourable specimen.

Mr. Coxe has judiciously chosen for his metre in most instances the elegiac stanza and a closing couplet Whatever may be the effect in Italian of the measure in which

their sonnets are written, we cannot but think the arrangement of the rhymes, in our own language at least, far too complex and artificial to accord with the pensive and languid air which they usually breathe. Another reason why a translator of Petrarch should not fetter himself with this measure, is, that it compels him to render the Italian into precisely as many lines as there are in the original, which from the superior power of condensation in the Italian language, must needs generate either extreme stiffness or unjustifiable omissions. Something of this kind is observable in the Sonnet imitated from the Italian of Orazio Petrocchi, (p. 77) which, though well executed in general, entirely omits one of the finest lines of the original:

'Ma in tuono m' interrupe orrido e basso.'

'But he in a deep and horrid tone interrupted me.'

Every language has some one *pensieroso* movement, adapted to its peculiar structure. The elegiac stanza seems to be that which is best suited to the genius of the English tongue. For which reason, and taking also into consideration the comprehensive powers of the Italian, we recommend, notwithstanding the great precedents which may be alleged, four such stanzas, or four with a couplet, as the best vehicle for the sonnets of Petrarch when transfused into our own language.

The imitations from Horace are well contrived so far as regards the humourous application of modern customs and characters. 'Persicos odi, &c.' Ode 38. B. 1. is thus imitated.

'Friz me no more—I cannot bear
Mountains of powder on my hair,
And oceans of pomatum;
Let city prigs, or courtly beaux,
Wear the scarce bag, or *scarcer rose*,
I will not, for I hate 'em.
Thus to be feather'd as an owl,
Or larded like a Gallic fowl,
For Englishmen is horrid!
Dress me no longer like a fop
But bring my scratch, whose Tyburn top
Lies snug upon my forehead.' p. 189.

The dialogue between Horace and Lydia is not imitated, but translated, if indeed that can be said to be translated which, to do it justice, is *untranslatable*. The last line, however, is well rendered.

'Yet my fond foolish heart would live and die with thee.'

'Descende cœlo, &c.' Ode 4. B. 3, is also translated, and that into blank verse. The execution is creditable, but Horace would not have written in the Miltonic style, had he been an Englishman. He may now with reason say—'conamur tenues grandia.'

In the imitations from Martial, we miss that neat terseness of diction which attracts us in the Latin. For instance, 'Non est vivere, sed valere, vita,' is melted down into a clumsy distich:

> 'Our life consists not in the years we tell;
> That's mere existence—Life is being well.' P. 219.

The last line would have been not only more pointed, but more literal, thus:

> 'For life is not to live—but to be well.'

Here we again find ourselves, occasionally, in the region of puns.

> 'Stella, tegis villam, non tegis agricolam.'
>
> 'Thus if *my suit* you still deny,
> My house is better off than I.'

> 'Liber non potes, et gulosus esse.'
>
> 'But to my admonitions so ill he attends;
> That in every sense he *makes game* of his friends.'

> 'Apponunt oculis plurima, pauca gulæ.'
>
> Ha! we are starv'd with all this *empty* state.'

The following from 'Cotile, bellus homo es, &c,' Ep. 68. B. 3. is one of the best.

> 'As you are one, Sir HARRY, prythee tell us,
> What gave you all the name of pretty fellows?
> A pretty fellow's head is comb'd with care
> In separate curls, and perfumes scent his hair;
> He hums soft love-songs with affected ease,
> And twists his form in attitudes to please!
> At ALMACK's each subscription-night appears,
> And whispers scandal in her Grace's ears;
> Crams ill-spelt *billet-doux* with flames and darts,
> Or steals with tender sighs unwary hearts;
> At dinner must not be approach'd too nigh,
> For if his clothes were rumpled, he would die:

Knows when the Marquis first had Lady B.
And beats Lord L. in genealogy.
Enough, Sir HARRY!—'tis Herculean work;
I vow to God I'd rather be a Turk.' P. 228.

Upon the whole, this is an entertaining medley, and bespeaks the writer a man of wit and taste. We only wish that the selection, especially in the epigrams, had been made with a little more reserve, and that a writer, so capable of real wit, had seldomer indulged in that which is merely verbal.

ART. V.—*A Dissertation on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World. By the Rev. F. Wrangham, M. A. F. R. S. of Trinity College, Cambridge.* 4to. 3s. 6d. Mawman, 1805.

PERHAPS the composition of a youthful writer, candidate for an academical prize, is not to be criticised like a work of maturer years and experience: and we may justly doubt, whether the subject was well adapted to the climate of an university. 'On a topic like this indeed,' says our author, with great justice, 'which would have demanded at least Horace's term of years for composition, revision, &c. and upon which opportunities of personal or local observation are scarcely to be presumed in a youthful writer, much of what is advanced must virtually partake of the nature of a cento.' 'The immediate improvement of sixty or seventy millions of people,' may indeed claim the attention of the most experienced statesman, and 'the contingent salvation of perhaps nearly one half of the human species,' demands the piety, zeal, and talents of a bench of bishops. The masters of arts, were, however, all invited to discuss these important questions; and this dissertation, though not successful, impresses us with a favourable opinion of the writer: *μεγαλως απολισθαινειν αμαρτημ' ευγενες.*

Civilization and conversion are the two great topics. Conversion we understand: it is the bringing the Hindûs to our opinions on the subject of religion: civilization seems to imply a similar conversion in point of manners. But then the question arises, which of the two nations is the most civilized, the English or the Hindu? and whether there can be a sufficient inducement to the latter to imitate the manners of our countrymen in the east, and abjure his native customs? The Englishman may retain his hat and tight dress, but it will not be easy to persuade an Asiatic, that a turban and a

flowing robe are not better adapted to a vertical sun and the heat of his climate. The Hindu is shocked at our uncleanliness, both in our persons and our mode of feeding; and our manners in many other respects do not appear to him in an engaging form: he allows to us the strength of the lion, and the ferocity of the tiger. These are qualities which may excite horror and dread, but can never inspire him with veneration and love.

Conversion is a subject that he can comprehend; but who are to be his teachers? Are they, who have wielded only the sword, now to clothe themselves with the humility of the gospel? and, if they do, what are they to teach him? the virtues of the Christian religion, or their mode of accommodating its precepts to their practice? But supposing that teachers, uninfected with the manners of our countrymen in the east, should be landed on the shores of the Ganges, and should collect around them the higher casts of India, and call upon them to embrace a purer system. The nature of God is explained to them according to the orthodox belief, and the Trinity is held up as the proper object of adoration. No objection will be made. We believe, they will say, and have believed in the Trinity, many ages before your ancestors embraced the knowledge of Christ. This, one would think, is a step gained, but on the contrary it makes them less anxious to inquire after our tenets. They are instructed farther in the incarnation. We believe it, they immediately reply; frequent incarnations have taken place; and if God has favoured you with one in the west, we adore, and it is more incumbent upon you to adore his goodness. The certainty of a future life is the next topic; but on this the Hindu does not yield in firmness to the Christian; he is convinced of its truth, and death is, in consequence of his faith, divested of all its terrors.

These seem to us very great and important difficulties, and in vain did we look for the solution of them in this dissertation. 'To communicate the leading and indisputable truths of Christianity seems to be the first great object which solicits our attention.' Without doubt it does, but the mode remains to be pointed out, and here our author has not sufficiently attended to the manner in which our religion was first taught to nations, with respect to idolatry in similar circumstances to the Hindu, and holding all other nations in as great contempt perhaps as one Hindu cast does another. The plain truth is to be taught to the Hindu with the same simplicity and firmness that it was formerly taught by an apostle. There is only one God, in opposition to their plurality of

gods; he cannot be represented under any visible form, in opposition to their idolatry; he made the whole race of mankind from one man who sprung from the dust of the earth, in opposition to their notion of casts; and future life is the gift of God through Jesus Christ our Lord, in opposition to all their doctrines of expiations and atonements. All palliations, all accommodations, all levelling of our topics to the weakness of our followers must be avoided: these plain simple truths must be taught, and left to their own operation. In meats and in drinks we need not offend; these are subordinate articles. The Hindu is to be taught his religion rationally, and as Paul would have taught an Athenian: the records are to be translated into his language, and every part to be explained as occasion may require. The wisdom of the serpent and the innocence of the dove may be required from the missionary, but as the great outline of our religion depends on facts, these facts cannot be related with too great plainness and sincerity.

Our author sees much more to be done. In his figurative language, 'the jungle must be cleared of its giant trunks, the main ramifications of the roots must be removed, and the ground itself must be tempered and mellowed by proper culture, before the good seed can be committed to its bosom with any prospect of successful vegetation. Without previous preparation, to throw the full blaze of Christianity on the feeble vision of India, plunged as she has been for centuries in the depths of a superstition, crowded like her own Elephanta with horrid objects of worship, would realize the sublime description of Homer,' when Pluto trembled,

> 'Lest Neptune's arm should lay
> His dark dominions open to the day.'

The clearing away of the jungle by partial attacks is a vain attempt: the inhabitants must quit it of their own accord, and it will be purified by fire. They will burn with shame and remorse the idols they now worship, when it is sufficiently impressed upon them, that eternal life is the gift of God through Jesus Christ; that no visionary incarnation is taught them of a fictitious god for an idle purpose, but that as by one man came death, and death by sin, so by man came also the resurrection of the dead.

The division into casts is supposed to be a very great difficulty, but that difficulty is more imaginary than real; it is weakened already by the mixture of so many casts in our service, and the Brahman in our troops being commanded by a superior officer of an inferior cast. The distinction will be

left to itself by wise teachers, and it will die of itself. They who embrace Christianity, must of course forsake their idolatrous rites, but time and reflection will cure them of their prejudices on casts. As we think much less of this difficulty than our author, we may also express our suspicion, that his mode of attack on idolatrous priests is not founded on the dictates of prudence. 'From the thickets of their superstition,' says he, 'we may trace them to the recesses of their sensuality, from their savage obsequies on the banks of the holy river, or their murderous processions in honour of Jagrenaut, to the voluptuous interiors of Chillambrum or Seringham.' On the contrary, we say, cast a veil over these enormities, remove them from the sight and thought of the convert; those times of ignorance God winked at, but now commandeth all men every where to repent. There is no need of irritating the priest by the exposure of his vices, his follies, and his impostures; it is sufficient to lay before the Hindu that will hear, the plain truths of the gospel, and he will no longer attend the rites of the holy river, nor indulge in oriental sensuality.

It may be a question, and this question we hoped to have seen discussed in this dissertation, how far a government professing Christianity should suffer the cruelty of rites shocking to humanity. The name of Gelon remains on record honoured by his causing to be inserted in his treaty of peace with Carthage, that the inhabitants of that commerce-ridden city should no more offer human sacrifices to Saturn; and a pro-consul in Africa more effectually put a stop to the horrid custom, by hanging all the priests engaged in a human sacrifice. The last method we assuredly should not recommend, yet a fact may teach us how easily the burning of widows may be abolished. An English lady was coming down one of the rivers that empty themselves into the Ganges, when she perceived a funeral pile prepared, and a widow on the point of ascending it. Her curiosity was excited, and the preparations were too far gone for the Hindu priests to recede. Her seapoys were ordered to keep guard round the place, that no violence should be offered to the poor woman, when she mounted the pile, nor any, as is the custom, by flinging logs at her, when she was upon it. The consequence was, that when the flames had reached her, and she had been tolerably scorched, nature prevailed; she jumped from the pile, took refuge in the boat, and left the priests to curse her memory. Disgrace attends suicide in our country, and honour in India. Whilst the latter sentiment prevails, it will be as difficult to prevent suicide in India, as

duelling in Europe; but without putting the priests to death who are concerned in the rite, we may make it ridiculous for them to attend. For, though they are not to be punished for an act of religion, they may be punished if they are at all instrumental in putting the victim to death, and the throwing of a log at her, and the heaping of wood upon the fire might be made criminal acts. If this death is to be considered as a religious act, it ought to be entirely the miserable victim's own act and deed, and no other person should interfere with it. In the same manner, if a bigot would throw himself under the wheels of Jagrenaut, to be crushed to death, if it is proved that the man who dragged the image could have prevented the accident, then they should be liable to punishment, and the image itself become, as is the case in our laws, a forfeiture, not of course to be employed by us in a manner to shock the feelings of the natives, but to be made stationary in his temple, and prevented from committing similar excesses. Humanity would have taught this to an old Roman, and it is a disgrace to a Christian government not to take some steps to correct that delusion and imposture.

On the civilization of India our author has entered upon a delicate question, the propriety of continuing the charter to the East India company, and the question of colonization. Topics so important cannot be discussed within the compass of a dissertation like this. From being a company of traders, the merchants of Leadenhall-street are become a company of sovereigns. Commerce was their first object, and it is now confounded with sovereignty. Their clerks become in turns governors of provinces and presidents of councils. There is a military and civil establishment, and its officers are all drawn from England: to England they constantly look, and India they pass through as birds of passage. Hence, if no other cause obstructed it, the intercourse between them and the natives must be slight, and a solid connection for mutual benefit could not be established. In fact, the civil establishment of India resembles very much that of Egypt; the English, the Mamlucs; but the Mamluc, purchased in Georgia, forgets his native country; the Englishman is not sent out till he has acquired a relish for his own soil, and never forgets it. The length of time in which Egypt has been kept under the yoke by the Mamlucs, is a bad omen for India; and it is scarcely to be expected, that by a free trade and open colonization, the improvements of England should be transplanted to Hindustan. The East India company is, however, to be applauded for one step which it has

taken, and the erection of a college in England may be the means of sending out young men better qualified for the important posts they are hereafter to occupy.

On the subordinate methods of civilization 'by societies, philosophical and literary, and universities with their accompaniments of lectures, museums, and printing-presses,' it is scarcely necessary to expatiate: but our author does not seem to be aware, that scholarship is much more general throughout the whole extent of the continent of India, than in a third part of the United Kingdom. Schools there are in abundance, and lads may be seen in every village, tracing under the shade of a tree, their letters on the sand. In fine writing too they are not inferior to the English, and the copy which the boy traces on the sand, and the pen made of reed with which he afterwards writes, may amuse the curiosity of our author, and convince him, that India has already arrived at a much greater pitch of civilization than he imagines. We are very fearful, that on a comparison, the great majority of our fellow-subjects in Ireland cannot come in competition with the natives of India; and little can we expect, that schools should be founded by us in India, when we take so little care of what lies within our reach, and is of much more importance. If the money thrown away by the Sierra Leone company, on the idle project of civilizing Africa, had been expended in cultivating the minds of the lower classes in Ireland, it might have prevented the late rebellion; and it is singular, that sums of money should seldom be wanted for a distant object, when it would be grudged for the clothing and civilizing a ragged family, close to the mansions of opulence.

The style of this dissertation savours of youth: the Greek and Latin writers have evidently been chiefly studied, and time and experience will teach the writer, that the English language is capable of furnishing words equally suited to his conceptions, and more agreeable to an English reader. A too great fondness for metaphor leads him also into much more danger, and we should recommend him to turn over again the pages of his Longinus, and mark what is said on the turgid and Asiatic styles. We presume that a copy of the dissertation has been sent to every director of the East India company; if so, their chaplains and surgeons must have been frequently called to the council chamber, to explain its contents. How can the director otherwise comprehend this passage? 'From the contiguity of the channels through which the circulation of these vital currents (namely, the spiritual and temporal interests of a community)

takes place, they must necessarily often anastomose.' Nearly a whole page is taken up to tell us, that a sudden change is dangerous, and the poor director is puzzled with the terms, 'plethora, and atrophy.' A 'detonation' startles him at another place, and the chaplain must tell him, what is meant by 'the fane of genuine christianity.' We will make allowance, however, for the young scholar's introduction of a passage from Smith's optics. 'In the common refracting laws, the image after receding (in consequence of the varied position of the object) through every various distance to infinity, suddenly reappears, inverted on the other side of the glass.' The director will by this be convinced, that 'extremes often introduce each other,' and when he has mastered the language of the dissertation, and made allowances for the exuberance of youthful imagination, he will think with us, that it does the writer great credit as a scholar, and may suggest to the East India company many hints worthy of their serious attention.

ART. VI.—*The Effects of Civilization on the People in European States. By Charles Hall, M. D.* 8vo. Ostell. 1805.

Is the savage preferable to the civilized life? Let the peasant, not the rich man, be the judge: but let not the peasant decide from a partial view of the question. If he sees the savage returning home from a successful day's hunt, then gorging himself with venison, and recounting the feats of the chase, he may be inclined to envy the life of independence: but let him also see the savage toiling for a meal, unable to go to a market for a morsel of food, pinched with hunger; let him take into consideration all the dangers to which his life is exposed, his solitary death by famine in the wilderness, or if an accident has maimed him, the wild beasts devouring him; when the comparison is fairly made, the peasant will most probably prefer the labours of his day, the food and sleep which his cottage affords, and the retreat of the poor house, when he is no longer able to earn a better subsistence. There must be evils in civilization, as well as in every other state, and civilization admits of degrees; but for this state man is formed, and the end of all laws and institutions should be to increase its comforts and diminish its evils.

Our author denounces war against the present system of civilization, and according to his account, may expect to take the field with a numerous force. To us he will naturally look for assistance: for the boon he holds out is almost

irresistible. His calculation is made, and the fee-simple of thirty-six acres of land will be the reward of each individual man. Upon this we may brew, and we may bake, we may raise cabbages, and potatoes, and corn, and keep a cow, and have milk, not like your London milk, morning and evening, and make cheese and butter, and live merrily the greater part of the day, as an hour or two will do every thing necessary. Who will not, upon hearing this, fling away his pen and ink, seek the joys of equality, quit the smoke of the metropolis, rejoice in the mouldering away of every noble building and mansion in the kingdom, and sing the restoration of the life in paradise? But, before the bottle of ink is thrown out of the window, let us make one pause. Has not the experiment been tried? What says Horace upon the subject: The Kalends followed quick upon the Ides with Alphius, and we may be in the same situation with poor Philippus,

> 'Ubi oves furto, morbo periere capellæ,
> Spem mentita seges, bos est enectus arando.'

but alas! we shall have no patron to go to: all will be six-and-thirty acre men, as well as ourselves: we cannot return to our former life, and the veriest garret in Grub-street, with the sight only of a pot of porter, will be a paradise compared with our rural retreat.

This fiction of equality has possessed many a brain, but we cannot allow that it has ever been in any degree realized. The Jews are introduced as enjoying it; but in the account that Joshua gives of the division of land, it does not appear that exact equality was observed; and when Achsah was urged to solicit her father Caleb for a better portion, it is certain that he could not have given her the upper and the nether springs, if he had only the same portion of land as every other Israelite. The Spartan government is also a sad proof of the advantages of this equality, since the land was cultivated by slaves, whom their lords were obliged occasionally to massacre, to prevent their number increasing. In fact, no instance can be adduced of real equality taking place, and if it was made one day, the difference in the powers and dispositions of men would not permit it to last a week. The state nearest to it seems to be that of the Chinese, where the possessions in land are small; the occupier labours without intermission, and derives from it a meagre subsistence; a bad season arrives, and no one having been able to lay up provision for a great length of

time, distress comes upon the whole district, and myriads die by famine. Let us compare this no uncommon case with the years of scarcity that we have lately witnessed; which were doubtless attended with distress, but in which not a single individual in the kingdom probably died for want of food. To civilization it is owing, that famine, one of the most terrible scourges of humanity, seldom shews her face; and trade, which in this work is considered as the parent of infinite evils, supplies the distresses of every quarter.

We allow to our author, that there is a great disparity in some countries between the rich and the poor man; and that all laws which favour a cast of rich men in exclusion of the rest, are hurtful to the state. Such was the situation of France under its old government; and such would have been the situation of this country, if the power of alienating their estates had not been granted to the nobility, and the privilege of entail was not daily broken in upon by the remedy which the lawyers have discovered against so great an evil. From the want of these precautions, the *noblesse* of France became an intolerable burden to their country, which was shaken off by prodigious efforts: and they, who sought for exclusive privileges, now lament, that by their own imprudence they have lost that property, which would still have maintained them with great respectability. In England, on the other hand, no such cause of complaint can be held out. There may be a few families with large possessions, but the road is not only open to all, but we see it daily frequented by poor men, who by dint of industry purchase great estates. In every county some such fortunate purchaser may be pointed out, and the newspapers daily announce the transfer of landed property from one family to another. Thus the poor man with us cannot be reduced to absolute want, for the parish is his last resource; his industry in general gives him, if homely fare, yet a comfortable subsistence; with diligence and prudence he frequently raises himself above his original level, and his posterity, as in the case of the present Hardwicke family, mix his blood with that of the first nobility in the kingdom.

Dr. Hall divides the people into two classes, the rich and the poor, the poor being by far the most numerous; and their condition is described to be very deplorable: for they are not sufficiently supplied with the necessaries of life: their employments are injurious to health: their minds uncultivated: their moral and spiritual instruction neglected; and they are not happy. Of what country can the author be speaking? Not of England assuredly. We will venture

to assert, that the number in this country which labours under these disadvantages must bear a small proportion to the whole population. Doubtless there are some who have but a scanty share of the necessaries of life, for they are lazy or imprudent: some also are engaged in unwholesome employments, allured by the greater gain to be derived from them; some are grossly ignorant, for they were neglected by their parents: and some are unhappy, and this unhappiness is not confined to the poor, for in this very numerous class not so many put an end to their lives, as in the smaller but richer community. Instead of making the poor the most numerous, it is far inferior in numbers to the richer class, if we make but a just use of these terms, and put among the rich all those who have at their command some of the superfluities of life. To the lord of many thousand acres the inhabitant of a hired cottage may seem poor: but, if in that cottage we see every thing clean and neat, if the housewife on the Sunday prepares a hot dinner for her husband, and shews her children well-dressed, if on the week days they are provided with wholesome food, and the honest industry of the husband provides them not only necessaries, but even ornaments for the cottage, if he sends his children to school, we cannot call this man poor: and how many cottages of this kind may we not see in every part of the kingdom? In the same manner, among the inhabitants of towns, the abodes of dirt and filth are in the outskirts, and are defects of civilization; but when we compare the number, who reside in these hovels, they bear but a small proportion to those, who have decent habitations and comforts within suited to their station. It is not civilization which produces the evil, but the want of it; where meanness, wretchedness, and squalidness prevail, little advantage will be obtained by bringing us all to the same level of misery. To preserve the meanest from oppression, is a noble object of emulation: to teach the rich their duties is an employment worthy of the benevolent mind: but a few examples of inordinate wealth, and the abuse of the gifts of nature, are not to shut our eyes against the still greater evils which would arise from Agrarian laws and the reducing all to the same uniformity of employment, the anxious care in each individual to provide for his own wants.

Wealth is certainly power; if this wealth is in few hands, as is the case in despotic countries, the worse is the condition of the subject; but, where commerce and manufactures exist, there that power is diffused among greater numbers; and in fact neither commerce nor manufactures can exist, but

where civilization prevails in a high degree; and, consequently, this power is more equally diffused than in despotic countries. Let any one compare England in its present state with its vassalage under the barons: the destruction of the clans, and introduction of manufactures, have given wealth to Scotland: commerce and manufactures will one day destroy slavery in Russia; or, when agriculture is improved, these will follow, and be the parents of greater independence. That this wealth may be abused, we cannot doubt, and the insolence of the lordly baron may be imitated by wealthy manufacturers: and here, instead of inveighing against civilization, if Dr. Hall had been assiduous in marking any pernicious effects of wealth either in the farmer, the manufacturer, or the tradesman, we would not have withheld from him our tribute of applause. The difficulties in settling the claims of those employed in various trades are considerable, and the combinations subsisting require no small degree of research, whether or not they should be permitted to exist. We would not assign to the wealth of the employer the adjustment of those differences, and perhaps legislators cannot be too little concerned with them. The problem, however, deserves serious consideration, and we shall say, that men have arrived to a high degree of civilization, when their separate interests are consulted with an equal regard to those of their neighbours.

The rich, it seems, are not useful to the poor, but the poor can exist without the rich: but supposing that there were no rich, there would be no poor; and if our six-and-thirty acre men were fixed all over England, we should soon see the want of riches. These men are all, according to our author, to have shovels and spades to till their acres, a wheelbarrow, and other usual tools of a labourer; but he has not been kind enough to tell us where these tools are to be procured. Now the making of a wheel to the barrow, and the iron for the spade, overthrows the whole of our author's system. For the iron cannot be got but by digging it out of the bowels of the earth, either in this or in a foreign kingdom. It cannot be dug at home, because every man is employed in his six-and-thirty acres: or if not, he could not sink shafts and raise smelting-houses, because this would require capital, and an union of skill and strength. The foreign merchant would not bring it, because he would expect something in return, and the superfluity of each man's produce could not be conveyed to the sea side, because this would require waggons, and barges, and merchants, and trade. Now here is seen the use of wealth, which collects corn, and cloth, and

tin, and lead, from various quarters, exchanges them for iron and wood, and a variety of materials, which it disperses again, according to the wants of every village in the kingdom. Our six-and-thirty acre men would fare ill without a blacksmith and a wheelwright: these cannot exist without the merchant. Agriculture, commerce, and manufactures have a mutual dependence on each other, and that country is perhaps the wisest, where each is left to its own operations, and no encouragement or restraint is offered to either.

We cannot agree then by any means with our author in his plans for the amelioration of mankind. We would preserve both manufactures and commerce, and leave man to improve himself by a variety of pursuits. Wherever an inconvenience has been discovered, we should not object to any restraint: but let all our plans tend to the improvement, not the discouragement of civilization. The objections of the author to the primogeniture of entail, we allow to have great force: in part of this country, the law of *gavelkind* prevails, and the result is beneficial; we should therefore easily acquiesce in our author's scheme to give equal rights of inheritance to all the children of a marriage, if the constitution of the country did not allow peculiar privileges to one class, in whose favour, for good reasons, an exception might be made. If manufactures also are injurious to the poor from the diseases which they bring upon them, the prohibition of them by the state is to be encouraged; and no one can deny that the taxes ought to be laid in proportion to the ability of paying them, that the rich man of course should pay in proportion to his wealth, and not make the burden press heavily on his poorer neighbours. These are circumstances which call for the aid of every dispassionate mind, and particularly at this time, when things have been thrown out of their proper channel, and there has been a tendency in this country to reduce it to the state of others, by increasing the number of the poor, and diminishing that of men in moderate circumstances. To remedy the evils introduced by oppressive taxation, by wasteful expenditure, by giving wings to monopoly, and speculation in paper money; to bring back as easily as possible both agriculture, commerce, and manufactures to their accustomed channels, to point out the advantages of civilization, the means of extending them to every class, the evils which fall on the rich by an excess, on one side, and to the poor, by a deficiency, on the other, these are inquiries in which Dr. Hall may hereafter be employed to his own advantage, and that of the public. His present work holds out objects, that

are impracticable; it is a caricature of the poor and the rich: it sees evils in the worst point of view, and the remedy of them is worse than the disease.

ART. VII.—*A Voyage of Discovery to the North Pacific Ocean, performed in his Majesty's Sloop Providence and her Tender, in the Years* 1795, 1796, 1797, 1798. *By William Robert Broughton.* 4*to.* 1*l.* 5*s.* Cadell *and* Davies, 1804.

THE voyages now undertaken by the command and at the expence of various governments, do honour to the age in which we live, and by enlarging our knowledge of the earth will be found highly beneficial to posterity. In giving a detail of them, writers have had in general one of two ends in view, to amuse or to instruct; and sometimes these ends are so blended together, that he who seeks for amusement only, is disgusted at the sight of nautical and astronomical observations, whilst the man of science and the navigator lament their paucity and insufficiency. The writer of this voyage does not profess to furnish amusement to the general reader; he aims at a nobler end: and he scruples not to declare, that he shall 'consider his exertions to have been amply rewarded, if this Journal, in the opinion of the scientific and geographical part of the world, is considered as adding to the stock of nautical information, and communicating a more extensive knowledge of the globe.'

We cannot too much commend our author's pursuit, in which, we doubt not, he will be gratified by the concurrent testimony of all who are qualified to peruse and to estimate the value and labour of this kind of publications. It may indeed be styled contemptuously 'one of the log book publications of modern navigators;' as a late circumnavigator, whose chief end in describing his voyage, was amusement, has chosen to affix this term to the dry details of science, and the occurrences of navigation: but this log-book contains a variety of facts, by which our geography will be improved, and the reader accustomed to reflection will derive much useful information.

The author was appointed to the command of the Providence, about four hundred and twenty tons burthen, on the 3d of October, 1793; but as she was to be fitted out at Woolwich, he did not take his departure from Plymouth till the 29th of January, 1795. The course was by the Canary, Cape de Verd, and Trinidad Islands to Rio Janeiro, in

which the ship cast anchor on the 5th of May. From this place she departed on the 24th of the same month, the captain having gone on shore but once on account of the restrictions of the 'Portuguese government, which were unreasonably suspicious.' The course was now bent to Gough's Island, and Van Diemen's Land, and thence to Port Stephens, where she anchored on the 18th of August, and a considerable degree of intercourse was kept up with the natives.

'They were the same race of people as those described to inhabit Port Jackson and Van Diemen's land. They were inoffensive, quiet, and docile; and whenever we approached them, removed their women and children. We found here residing with the natives four Englishmen, who had deserted in a boat from Port Jackson five years before. Five came originally, but one had died; those that remained were miserable half-starved objects, depending on the hospitality of the natives for their subsistence, who occasionally supplied them with a part of their provisions, at all times in no great abundance with the inhabitants. Notwithstanding the wretched state in which they existed, the man who had enticed them to desert refused to come on board. We collected some articles to leave with him to make his situation more comfortable; but in the mean while, being assured he should be well treated, and probably not suffer for his former conduct, he agreed to come off with the others. One or two of these men were married, and left their wives and children with little regret.'

It may be justly doubted, whether the enticing a man away was a generous act to the natives, but certainly the taking away of the men who were married is not to be justified. These men, by the connections they had formed, and from their knowledge, however small, yet superior to that of the natives, might have cast the first seeds of civilization among a rude people, and prepared them for a higher degree of social intercourse.

The ship left Port Stephen on August the 26th, and moored in Sydney Cove on the 27th. Here the captain saluted Governor Hunter on his commission being read to appoint him captain-general of New South Wales, and on October the 13th set sail from Port Jackson, having entered several good seamen from merchant ships and the colony, but abstaining from taking away any of the convicts. 'This is a practice very general in merchant ships, which has tended to corrupt the morals of the South Sea islanders: for in the voyages of the traders to the north-west coast of America, these men have generally deserted by the way, stopping either at the Society or Sandwich isles.' On the 25th of

November they made the island of Ohetorea; on the 28th, Otaheite; and on the 30th cast anchor in Matavai bay. Here they staid till the 11th of December, on which day they set sail, and on the 16th made an island, which the captain named Carolina, and estimated from doubtful bearings, 'taken by a small compass from the mast-head, the angle subtended by a quadrant,' to be in lat. 9° 57′ S. and long. 209° 35′ E. On the 1st of January, 1796, they were off the Sandwich islands; and on the 8th moored in Karakaakova bay. Here they had every reason to be satisfied with the conduct of the natives, over whom an Englishman, who had been resident six years in the island, had gained considerable influence.

'A blind chief, whose name was Mahoa, carried on the executive power of the state under the superintendance of Young, and conducted himself with every attention to our wants. The priests at the Morai were also particularly kind to the gentlemen stationed there, and the people, in general, spoke very highly of Captan Vancouver. From the good impression his conduct made upon them, and the favourable sentiments inculcated by Europeans who have or now do live here, I am led to believe that any vessel may now touch at this island in safety, and be amply supplied with refreshments; as every article of European manufacture is considerably fallen in value. The cattle left here by Captain Vancouver had bred and were in excellent order: it is probable they will stock the island, as a taboo is placed upon them for ten years. The goats multiply prodigiously; I added a male and female to their number, leaving them under the care of Young, with a breed of geese and ducks: the first lieutenant also spared them his pigeons. Some grape-vines from Port Jackson and vegetable seeds were planted and sown during our stay. Pumpkins and melons were in no great plenty, though we had excellent cabbages weighing near 2lbs. They had been cultivated at some distance, and were brought as a present.'

On the 1st of February they left the bay, and on the 3d anchored off the village of Rahina, about a mile from the shore, a spot which the captain recommends for the best anchorage in the Sandwich isles. On the 6th they got under weigh, and anchored on the 7th in Whytetee bay, where the chief shewed them every mark of respect. Here they staid till the 14th, when they pursued their voyage, and at Atooi found some Europeans, one of whom accompanied them to Yam Bay, for the purpose of collecting yams, and there having been recompensed for his exertions, though unsuccessful, he left them. This man had been transported to Botany Bay, whence he came in an American brig, from

which he deserted, and was then much courted by one of the native chiefs.

On the 22d they sailed for Nootka Sound, but on the 25th altered their course to search for the island Donna Maria Lajara, whose centre is set down in Arrowsmith's charts, by the authority of Mr. Dalrymple, in lat. 28° 30′ N. and long. 202° 30′ E.; but in the run or sight from 200° to 205′ E. they could see no traces of it, and they pursued their original destination to Nootka Sound, at which place they cast anchor on March the 15th. Here they staid till May the 1st, when they took an excursion to Ship Cove, and made various observations on the coast, till they came to Monterey Bay, where they remained a fortnight, and were most amply supplied with excellent fresh beef; but the conduct of the inhabitants was in a high degree unsocial.

As the orders received from the Admiralty directed a survey of the southern coast of the south-west part of South America, upon the idea that Captain Vancouver might not have been able to perform that task, and it was here ascertained that he had executed his commission, the author determined to use his discretionary powers, and after consultation with his officers, determined to explore the coast of Asia, from the island of Sakhalin in 52° N. lat. to the Nanking river, in 30° N. lat. and to complete the survey left unfinished by Captain Cook, of the Kuriles, Jeso, and Japan. With this view, they left Monterey Bay on the 20th of June, passing by several islands, at which they had previously touched; but at Yam Bay, where the officers had been on shooting parties, and entertained no apprehensions of danger, two of the marines were murdered by the natives.

'As this unhappy transaction took place without the smallest provocation on our part, I consulted with the officers on the measures necessary to be pursued. Their advice was, at all events, to prevent the natives from getting the bodies, and for us to proceed to Atooi, where, by getting some of the chiefs in our power, we might oblige them to deliver up Tupararo, and the other principals in these horrid murders: we also thought it necessary to make some example on the spot. The boats were therefore manned, and directions given that the mariners should burn every house, canoe, and plantation, within a mile from the beach were the boats were, and should return before sunset As they went we heard some firing from the pinnace, which occasioned the boats to land without resistance. The natives took care to keep out of the reach of the shot; or if they were near, to drop down on seeing the flash, and then to run away. The houses were soon in flames, and 16 canoes on the beach were burnt or destroyed. All this time the natives assembled in

great numbers armed with spears: two of them had the ill-fated mariners' muskets and accoutrements. As our people advanced they fled, and so prevented any personal atonement for their treachery. In the mean while the bodies were found in about 9 feet water. At 3 P. M. Mr. Mudge returned when the natives immediately rushed into the water, searching for the bodies, and found the grapnel our people had lost in the attack.'

The propriety of the vengeance taken for this murder may be called in question, as the punishing of the ignorant with the guilty is not the best method of instilling into the minds of savages a conviction of the superior excellence of European justice.

Nothing very particular occurred in their voyage to Japan, and they made, after a tremendous gale, the northern extremity of the isle of Niphon, on September the 7th, from which they crossed over to the isle of Insu, and after coasting along Volcano Bay, cast anchor opposite a village about ten leagues from the volcano, on September the 15th. Here they were in a civilized country, being visited by a party of Japanese, who shewed them a chart of the world, apparently constructed in Russia, and a book of the arms of different countries, in which they pointed out those of Great Britain, and one of them had been as far as Petersburgh. As there was a Russian on board, the conversation was kept up with tolerable facility, and the next day the Japanese dined on board, and presented the captain with one of their own charts. An interesting but short account is here given of the natives and country, which our limits do not permit us to transcribe.

On the 28th of September, the ship got under weigh, and they now explored the eastern coast of the land of Insu or Jesso, from 41°. 49′ N. to 44°. 30′. N. and from 140°. 36′. E. to 146°. 22′. E. and thence sailed to the E. exploring several islands, till they came to Lat. 47°. 20′. N. and long. 151°. 27′. E.; returning thence and being prevented by the gales from attempting the passage through the straits of Matzmai, they shaped their course for White Point, the south east extremity of Niphon, which they made on the 11th of November, where they set one of their time-keepers, which some time before, through neglect, had been suffered to run down. From this place they directed their course along the southern extremity of Niphon, and so by the Lienchieux islands, which they accurately explored, and on the 11th of December they came to an anchor between the island of Poo Tory and the Grand Lima, where a Chinese pilot agreed to pilot the ship to Macao, and the ship's com-

pany having here delivered up their journals, they made for this port, at which, on the second day, they arrived in safety.

Here the vessel was repaired, and a schooner purchased; and on the 11th of April, 1797, the two vessels got under weigh, and they steered their course back to the Lienchieux islands. Many good observations were made in this voyage, which was interrupted by a melancholy accident on the 17th of May, when the Providence struck on a coral rock off the island Typinsan, and soon became a wreck. The crew were all saved and sent in the ship's boats to the schooner, with the loss, however, of all their property; but the natives hearing of their calamity, furnished them with various necessaries, and behaved with the utmost kindness. They were not permitted, however, to enter into the town, and their jealousy of strangers was as strong as that of the Chinese. The smallness of the vessel, the number of the crew, and the small quantity of provisions, were strong reasons for a return to Macao, at which place they arrived for the second time on the 11th of June.

After taking in a proper supply of provisions, the author set sail again in the schooner, on the 26th of June, to explore the Tartarian and Corean coasts. With this view they pursued their course through the Lienchieux islands, and by the south and east coasts of Niphon to Volcano Bay in the isle of Insu; thence through the straits of Matzmai into the gulph of Tartary. They coasted along the western side of the isle of Insu, but were prevented by the wind from entering the strait which separates the island from Tartary. The north-west point of the island is set down at lat. 45° 25′ N. and long. 141° 27′ E. From this point they coasted up the gulf of Tartary till they came into 51° 45′ N. on the eastern, and returned on its western side; the breadth of its entrance in lat. 46° N. being estimated at sixty leagues, and its depth a hundred and twenty leagues, on which the author makes this observation.

'I named it the gulf of Tartary. It is possible there may be some openings that have escaped our notice in such an extent; and if any, probably on the western side, which the bad weather prevented our making too free with on some days; and when fair, the wind was contrary. Excepting on the east point we saw no habitations whatever; nor had we any reason to suppose the coast was inhabited. In general I have found in all countries, wherever they are inhabited, particularly in remote ones, the smoke of fires is always visible and universally made whenever strange vessels appear, as signals of alarm, or to awaken their curiosity; and I think it most likely no vessel ever appeared in these seas before to excite their admiration.'

Continuing their voyage by coasting along Tartary and the Corea, they came to Tchosan harbour, where they cast anchor. Here the captain and some of the crew went on shore, but on attempting to enter a village they were stopped by the inhabitants, at whose request they retired. In the afternoon they were visited by some people of distinction.

The natives were uniformly kind, civil, and attentive. They would not, however, permit an entrance into the country, and expressed a constant eagerness and anxiety for the ship's departure. With their requests on this head, the commander did not comply by any means so soon as they wished, and in coasting along the eastern side of China, he met with similar proofs of the jealousy entertained of strangers. On the 27th of November, the ship arrived again at Macao, having performed a voyage which will be of the greatest utility to future sailors, on the eastern cost of China, the gulf of Tartary, and by the islands of Japan.

Several charts and sketches accompany the work, and the observations made for the latitude by meridional altitudes, and for the longitude by means of time-keepers and lunar distances, are frequently recorded. In a valuable appendix are given tables of the route of the Providence and her tender, the variation of the compass, and the state of the barometer and thermometer during the voyage from the Sandwich islands, July 31st, 1796, till the last arrival at Macao, November 27th, 1797. Here we were struck on comparing together on several days the longitude by account, by watch, and by lunar observations, to find the difference at times between them to be so very considerable. From these tables, and the explanation in the body of the work, every circumstance relative to the voyage may be completely ascertained.

We cannot lay down a volume from which we have derived so much satisfaction without stating a suggestion, arising in our minds on the information obtained by means of the chart prescribed by the Japanese. The gulf of Tartary, the shores of the Lienchieux, and of the Japanese islands, must be well known to the inhabitants of both Japan and China, and in both countries doubtless there are many books and charts which would greatly assist Europeans in the navigation of those seas. For a long series of years the East India company has had a factory at Macao, yet it seems, that hitherto little progress has been made by the English settled there in learning the Chinese language, and they seem to be too much occupied in the drudgery of trade to attend to the improvement of science. Would it not then be of great advantage to send a few persons to this factory, whose sole business should be the pursuit of Chinese

literature? We cannot help repeating a hint which we brought forward on a former occasion, that they who are appointed to the travelling fellowships in the University, might be of great use to their country by taking this voyage, instead of going over the beaten track of a few countries in Europe. They might easily qualify themselves to understand every thing in Chinese relative to geography and navigation, and might thus enrich their country by a knowledge equally desirable to the man of science and the man of commerce. But we must not pursue farther our speculations, and content ourselves with recommending the work before us in the words of the author: 'It is (we believe) a true unexaggerated statement of nautical occurrences, none being inserted which are not founded on fact and the strictest regard to veracity.'

ART VIII.—*Egeria; or, Elementary Studies on the Progress of Nations in Political Œconomy, Legislation, and Government.* 8vo. *pp.* 324. Cadell *and* Davies.

THE first purpose of an author should be, to write a good book; the second, to write a book that will be read.

The author of the work before us, with many singularities, and with many opinions which seem doubtful, directs the general principles of science to political facts and truths, with so much skill, and applies analogies with so much good faith and good intention, that he has certainly fulfilled the first purpose, by producing an excellent work:—but he has overlooked the second:—for he has attempted to revive the spirit of political discussion at the very moment when all the world has been either disgusted or wearied by it; and he recurs to principles and doctrines, which he treats in vain with some novelty, and with uncommon powers of reasons and of style; because a disastrous and horrible revolution has consigned them, for a time, to a contemptuous oblivion.

In these circumstances the author has imagined Egeria, the goddess of political science, in conference with the spirits of departed philosophers, and preparing some of them to revisit the earth, to correct its errors, and promote its happiness—

The peace of Amiens, among its other illusions, seems to have led the ingenious author into these truly philosophical reveries. But he justly complains,

'War drew all attention to itself and to its immediate dangers. Those dangers will be increased or they will be diminished, as the

members of the (British) legislature may be, or may not be induced to attend to their *causes*, in many of those *perversions* of principles and truths which are exposed in these *studies*. PREF. P. 4.

The disposition of British legislators to consider to any immediate purpose the causes of the dangers which menace Europe, as they are stated by this author, will be doubted by many.

He attributes the miseries of the French revolution, and the inefficacy of all the remedies applied to it, more to ignorance than ill intention and crime; and we should imagine that ignorance cannot be removed during the torpor which has succeeded it, and the strong aversion it has produced to any application of philosophical language to political subjects.

If the members of the British legislature are really ignorant of, or inattentive to the first principles of human society, according to this author, and to the circumstances which directly promote or impede their effects, we then must think him not very excuseable in supposing that they would profit by his rapid discussions of the most profound truths, in the disadvantageous form of a dialogue, and intermixed with temporary and popular subjects.

Egeria, in a small volume, discusses numerous questions, each of which would require a large and methodical treatise. We have perused, nay we have pondered its *studies*, with more attention than we have bestowed on any work which, for some years, has attracted our notice: and we appeal to all our philosophical readers, nay to the author himself, whether such questions as the following are to be introduced generally, and without minute and demonstrative explanations.

The author seems to assume, rather than to prove, that human knowledge and human invention are only other words for imitations of nature, and analogies from some of its operations, and that truth and error consist wholly in the fidelity or infidelity of the copyist. Thus a political constitution is the counterpart of a physical, produced by laws in nature similar to each other, but strictly appropriated to each.

With all due respect for the author's talents, we think his opinion, though often displayed in an eloquent and captivating manner, is not fairly stated and perspicuously proved. This truth, though it is the foundation of our author's system, he has left surrounded with all the rubbish of common prejudices and common language: and a political constitution may, as it generally does, signify any thing, as the varying

interests of those may require who direct the machinery of public administrations.

We make these observations, not from caprice, or a disposition to cavil, but from a sincere regret that the author did not allow himself time to form his scattered hints into a beautiful or at least a plausible theory, for he seems perfectly capable of it.

After all the labours of political writers, a probable theory of political principles is a desideratum of the most interesting importance.

The author only intimates his system in the following paragraphs.

'The powers scattered around us, particularly those of the human structure and conformation, furnish models of all kinds of action and all forms of life. All the inventions and all the practical knowledge of man, consists in copying these forms, or copying those who have copied them either directly or by analogies.'

We wish the author had illustrated this doctrine by the discoveries of Newton, or by the poems of Homer.

'Whether we can render political analogous to sentient beings; acting from the influence of external causes, having a perception of those causes, and a consciousness of that perception: whether the MIND of a society, like that of an animal, may be so formed as to perceive, resolve, and act from impressions and inducements, of what may be called its BODY, are questions of great difficulty and great importance.' P. 13, 14.

We should be glad to see the countenance of an English privy council, on the perusal of such a paragraph, with a pecuniary loan or an income tax in contemplation.

'But mental cowardice only starts at mere difficulties.'

Why has not the author solved them? He observes truly that Mr. Locke, and after him Dr. Price, have decided the questions, without solving the difficulties, and asserted 'that societies should govern themselves.'

If such questions had occurred to professor *Kant*, he would have written volumes on them, though probably without removing any of their difficulties. The following illustrations, though far from any alliance with the sophistry of Kant, are not satisfactory, and will not be understood by the great mass of political readers.

'We use the terms *public body, public spirit, and public mind;* and the analogies of these terms influence the feelings and judgments of

all men, who are not grossly ignorant or actually deranged. Political bodies, barely or imperfectly organised, are impelled by force, like inanimate bodies, which are inanimate because they are unorganised, The parts impelled feel and obey the stroke; but they have no reaction or perception as whole bodies, which seem in all cases, to be the result of organization.'

Here the doctrine peeps out as it were, and immediately retires from view. History would have opened here a most ample field of instruction, and the author is by no means defective in historical knowledge. He seems fully possessed of that acumen, which might have applied his theory to the actions of governments on the people, and the re-actions of the people on the government.

This reciprocal influence is the scource of real liberty; and to this influence, a certain organization is necessary; which however the author does not fully explain. The subject is therefore injudiciously left in the labyrinths of organization; a word applied by the French to every absurdity and every crime; for they organized insurrection, anarchy, and murder.

It is giving too much credit to his reader to say

'He may anticipate the author's purpose, in directing his attention to a complicated detail of the springs and movements of political constitutions, for the explanation of which *the human capacity has hitherto proved insufficient.*

'How presumptuous those who would take to pieces, in order to reconstruct such bodies, the produce of time and the *operations of various laws of nature.* Chymists, even those who seem to be reviving the extravagancies of alchemy, have not yet pretended to dissolve the human body into elements, in order to improve its construction and health.' P. 29.

The succeeding observation (P. 30) while it throws indirectly on his theory, is replete with wisdom and prudence.

'Who can calculate the good or evil, occasioned by affecting a single movement in the structure of a state, which may have been centuries in acquiring, first its general sensibility, then its passions, and then the considerable or inconsiderable portions of judgment with which it is directed?

'In discussing questions of such magnitude, the random glances of romantic philosophy or of poetic fancy, will not give the results of numerous and complicated facts, either for public utility, or for the satisfaction of minds accustomed to apply the arithmetic of probability to the occurrences of society, and to appreciate moral phenomena, and the quality of good and evil, with nearly mathematicalprecision.'

Having passed the depths of his theory, the author, in the third study, accounts for the inequalities of social situations. This comprises something similar to Mr. Malthus's argument in his Essay on the Principles of Population. But these studies having been written abroad (Preface, P. S.) and some years since, though they have reached us but lately, he could not have seen Mr. Malthus's work, and his authorities are Franklin, Sir James Stewart, and those passages of history, ancient and modern, which allude to provisions against excessive population.

On PUBLIC PASSIONS, which the author calls political passions, he brings us nearer home.

'An animal is perfect or imperfect, as the nerves of all its frame are perfectly or imperfectly united in a common sensorium. And an assemblage of men is a political *body*, or it is not; it has a constitution, or it has not; or, having a constitution, it is perfect or imperfect, as there is or is not a sympathy and connection, or according to the perfection or imperfection of the sympathy and connection of the sensorium with every individual of the assemblage.' P. 59.

The fifth *study* is a continuation of the subject. In the sixth, EGERIA, the nymph of political science is introduced; and she thus announces herself to the writer.

'I am that spirit whose peculiar province it is to check those ruthless fiends, who send forth at pleasure the liveried instruments of desolation to ravage and to destroy. I am EGERIA. I meliorated the Roman character, by a mixture of superstition, the only ingredient that would then blend with it. I mingled the spirit of chivalry with the ferocity of the feodal system. I encouraged the Crusades. I urged the sale and division of hereditary principalities; and favoured the introduction of commerce.

'When superstition elevated a PRIEST to contend with emperors, I dug up the pandects; revived a taste for letters; and produced the art of printing. I directed the efforts of that art to the emancipation of new portions of the earth; and I shall soon be on the wing to check the abuses of a general and violent revolution, which may operate to the disadvantage of the human race.'

The writer, after the necessary preparations, accompanies the goddess into the nether world; and witnesses her conversation with Solon, Lycurgus, and particularly with Bacon. This study (the seventh) is very interesting; but it is interrupted by a summons of the assembled spirits to attend the judgment of MINOS on EDMUND BURKE. This, of all the attacks on the genius, learning, and utility of Mr. Burke, is the most formidable; and if it had been published during his life, and during the controversies which called out his ex-

traordinary talents, would have attracted universal attention.

There are not in the English language many observations more strongly and more happily written than the following. (Study 8. P. 136.)

Minos to Burke.

'Not far from thy retreat, thou wilt find the first scientific spirits of thy globe, with NEWTON at their head, improving by recollection and conversation.

'They will teach thee, candidly to examine, how many precise ideas, how many notions accurately defined and intelligible even to thyself, are contained in any or in all thy publications, the analysis of which leaves on the mind something like the effect of a brawling stream on the ear.

'They will point out thy theories, as labyrinths of petty difficulties, which a sophist only can develope or explain; and when explained, appear to be of no utility or importance. It is not from men who dress up tawdry chimeras, offer vague explanations, and embarrass the simple truth with the jargon of the schools, that the world is to expect the accurate principles of social union; but from those who have profoundly studied the laws which govern the phenomena of the universe, and apply them to all the possible combinations of the moral world.

'Men have already weighed the air, determined the velocity of light, and disarmed Jupiter of half his terrors, wholly by scientific analyses. And is human society, the asylum, the parent of all human knowledge, to be left to poetic buffoonery, to venal oratory, misleading the refuse of the human race?

'Hasten to qualify thyself for the instruction of thy disciples; that they may not, like thee, alienate the best friendships, and convert rivals into enemies; that they may not, by retrenching some facts, by misrepresenting others, by groundless insinuations and suppositions, give truth the physiognomy of falsehood, or patriotism that of conspiracy.

'Thou and thy disciples being but superficially acquainted with the sciences, magnitudes are contemplated, but not computed. All objects, moral and physical, are susceptible of precise valuation; and every species of truth may be submitted to calculation.

'Thy literature is that of a school, the figures and metaphors of ancient poetry giving false lustre to indeterminate ideas. Thy advocate JOHNSON could only apologise, when the modest LOCKE marked thy inaccuracies, from an unacquaintance with algebraic language, the only language truly analytic and accurate, bearing the nearest analogy to the processes of the human mind, and the instrument most applicable to all the combinations of our ideas.

'But, instead of soberly determining and fixing men's ideas, thy works and thy orations, verbose, vague, and destitute of precision,

confound them. There is a noisy turmoil in thy periods, as in thy nature, unfavourable to correct information and knowledge.

'Thy general phraseology has a glitter for the vulgar eye; not the polish of classic elegance. Compare it with the fine passages of Middleton, or with those of his copyist Junius, it will be the difference of the hatchet and the plane. To paint, thou and thy disciples must daub; to punish, you must mangle; and to kill, you must inflict protracted torments that shall harrow every atom of sensibility. Away to thy retreat! Prepare thyself for revisiting the scenes thou hast contributed to embroil.

'Science is succeeding eloquence in all the arrangements of Europe. Every step of an aspiring power is under her guidance. She is every where marking the points of security and encroachment, wholly regardless of phrases and orations employed only in the mummery of audiences and exhibitions.

Be instructed to chase from the councils of thy country the vague brawlers for contention and warfare; and to assist in discovering that vehicle of sensibility which will convey the admonitions of truth, and induce Europe to provide for her own safety.'

The ninth study is a masterly dialogue on liberty; containing several new and important ideas. The tenth, eleventh, twelfth, thirteenth, and fourteenth, are on money, national debts, and sinking funds; and they are extremely deserving the attention of the English politician. If this author's reasoning be just, it is a singular circumstance that, in a country abounding in wealth and advancing in all the appearances of opulence, those who possess the largest portions of that wealth, and those who direct the financial operations of the state, should not yet accurately understand the nature of money, and the properties of public credit.

Stewart.

'You have stated the objections to the *national debt* in their full force. I am glad of it; I feel the strength of my enemy before I attack him.'—'There is no truth in the proposition that by the national debt ministers become masters of the public income; this is an effect which cannot take place, for reasons which I shall assign in proper time. We see in fact, that a debt of five hundred millions in Britain has not transferred the estate of a single proprietor to the public: nay, if his private folly has not interposed, his income, like that of other proprietors, has been improved.' P. 215. 'I would maintain that the credit of Britain, like that of every country is in exact proportion to the goodness of her morals, laws, and constitution; that the national debt has no property in common with a private debt, but is purely and simply a *deposit of general credit;* that its magnitude is a proof of the strength of that credit, and not of the public weak-

ness; and that its tendency and operation is to the preservation, and not to the destruction of the country.' P. 222.

Why does not the patriotism of the author lead him to a full developement and accurate investigation of this important subject? and why do not the governors of the Bank and the financial ministers of the country promote so beneficial an inquiry?

The remaining studies (the 15th, 16th, and 17th) are applications of the author's principles and observations on the state of Europe, under the title of Consular lessons; and their coincidence with the views of Buonaparte, as they have been developed in the last three years, is nearly prophetic.

ART. IX.—*The Plays of Philip Massinger; in Four Volumes. With Notes Critical and Explanatory. By W. Gifford, Esq.* 8vo. London. Nicol. 1805.

OF Massinger, there had been, properly speaking, but two editions before the present. His collected plays were first published in 1759, by a bookseller of the name of Dell; they had been prepared for the press by a Mr. Coxeter. Two years afterwards, (1761), another copy of this same work was published by Thomas Davies, actor and bookseller, to whom his own life of Garrick, though better than Murphy's, would not have given the immortality Churchill has conferred upon him, in the well known passage of the Rosciad:

> 'Davies!—Upon my life,
> That Davies has a very pretty wife.' *

Davies's Massinger included an essay upon our old dramatic writers, by Mr. Colman. In the year 1779, Mr. Monck Mason, who, as he confesses, had never heard of Massinger till two years previous to his republication of that unfortunate poet's works, gave to the world his very inaccurate and worthless edition, injuring the author much more by his notice than he could have done by his neglect.

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* 'Since writing the above, we have been informed by an old frequenter of the playhouse and its environs, that the pretty Mrs. *Davis* spelt her name without an *e in the middle of it*; but her husband was both actor and bookseller. The same informant also says, that Mr. Wroughton's performance of Pisander, in the Bondman, a play we shall soon have occasion to mention, was a most spirited and judicious piece of acting. He wore a full-bottomed wig.'

He never consulted, nor even saw, the old separate copies of the plays, but transcribed literally from Coxeter's collection of them (itself an extremely bad one), with the exception of his own numerous and absurd alterations.

With a very different sort of preparation, Mr. Gifford sat down to the work before him. Massinger, he tells us, had been long his study, and we may believe him upon the evidence of his edition of Massinger, which we scruple not to say is in every respect worthy of Mr. Gifford's previous literary reputation.

With every assistance that public or private libraries could afford him, with the first edition of Massinger's plays all in his possession, he began as he ought, by collating these with the successive editions, and found the earliest the most correct. A palpable error might be, and sometimes was, removed in the subsequent ones, but the spirit, and what Mr. G. calls 'the raciness of the author,' only appeared complete in the original copies. We have now then nothing more to wish for in order to form a perfect judgment of the merits of Massinger, and of that rank which he deserves to hold among our dramatic poets. His text is now for the first time presented whole and uncorrupted to the public, and we doubt not that this edition, when its merits shall be duly appreciated, will not only supersede the necessity of any future one, but plainly prove that the two former are so unfaithful, as to warrant our assertion, that Massinger's plays never were decently edited in a collection, till the present year 1805, 165 years after his death, which happened in 1640.

Before, however, we enter fully into detail upon this part of our subject, let us give a short abstract of the life of our author. It cannot be uninteresting, from the light which it will throw upon his productions; he has a claim to this notice, from the celebrity he attained among the more judicious, though less noble and rich of his cotemporaries; and he will in future, we trust, by Mr. Gifford's means, be more generally read and more justly valued by late posterity.

Philip Massinger was born in 1584. His father was Arthur Massinger, a gentleman attached to the family of Henry, the second earl of Pembroke; who did not live long enough to patronize, as he probably would have done, our poet. His son, William, the third earl of Pembroke, one of the brightest characters that adorned the court of Elizabeth, himself 'learned and endowed to admiration with a poetical geny,' as Anthony Wood terms it, and a great favourer of learned and ingenious men, neglected, however,

to support the humble fortunes of young Massinger. Mr. Gifford is at a loss to account for this. Could not the seventh satire of his own Juvenal have admonished him?—

> Behold! an actor's patronage affords,
> A surer means of rising than a lord's.
> Gifford's Juvenal, Sat. 7.

Massinger, therefore, found, by writing for the stage, that precarious subsistence which he could not find in the favour of the noble Pembroke. But we may here observe, if it is necessary for us to give any reason for the capricious neglect of merit, if the world cannot feel the mournful truth, that

> '*Slow rises worth by poverty deprest*—
> *Nor* mark what ills the scholar's life assail,
> Toil, envy, want, the *patron*, and the jail,'

that another reason offers itself for Pembroke's withholding his niggard boon from Massinger, equally plausible either with the supposition of Davies, that the patron took offence at the client's applying to the lighter studies of poetry and romance at the University, instead of logic and philosophy; or with what Mr. Gifford himself more rationally supposes, namely, that the alienation arose from Massinger's changing the Protestant for the Catholic religion while at college; (but which hypothesis rests solely upon Mr. Gifford's own opinion of the internal evidence of such a fact to be gathered from the poet's works;) Pembroke, let it be remembered, was himself a *versifier*, and therefore, perhaps, liked not a superior near him. Had Lucan never excelled Nero as a poet, Nero might have been Lucan's friend.

However this may be, Massinger left St. Alban's Hall, Oxford, abruptly, and without a degree, and came up to London upon the death of his father, about the year 1606. In those days, Shakespeare, Jonson, and Fletcher, and others of an inferior rank, such as Rowley, Middleton, Field, Decker, Shirly, and Ford, were solely, or in a considerable degree, dependant on the stage. Massinger, therefore, wanted not encouragements to hope for success, nor incentives to emulation. But we hear nothing of him during 16 years, from his first resorting to London in 1606, to 1622, when his 'Virgin Martyr,' the first of his printed works, was given to the public. He probably during this interval assisted other dramatic writers of established reputation in their works, and under the sanction of their names ushered his share of those joint productions, so frequent in his age,

with more certain emolument into the world. We may take this opportunity of digressing shortly to remark, how delightful would have been the united task of composition to these brother poets, had not their labours been hurried by the calls of want, and their golden visions of future immortality clouded by the fear of temporary disappointment. To Beaumont and to Fletcher, above all others, from the peculiar constitution of their minds, the pleasure of writing their plays together must have been excessive. They are both represented as of a sweet temper; envy had no place in their bosoms, friendship was to them more precious than literary fame; and while the judgment of Beaumont corrected, without offending, the fancy of Fletcher, surely they must have tasted the highest mental enjoyment of which our nature is susceptible. And Massinger was certainly the coadjutor of Fletcher. In P. 15, of his introduction, Mr. Gifford transcribes from the additions to Malone's historical Account of the English Stage, a letter, dragged, as he says, from the dust of Dulwich College, by the unwearied assiduities of Mr. Malone, which establishes this fact beyond a controversy.

'*To our most loving friend, Mr. Philip Hinchlow, Esq. These,*

'Mr. Hinchlow,

'You understand our unfortunate extremitie, and I doe not thincke you so void of cristianitie but that you would throw so much money into the Thames as wee request now of you, rather than endanger so many innocent lives. You know there is xl. more at least to be receaved of you for the play. We desire you to lend us *vl.* of that; which shall be allowed to you, without which we cannot be bayled, nor *I play any more* till this be dispatch'd. It will lose you xx*l.* ere the end of the next weeke, besides the hinderance of the next new play. Pray, sir, consider our cases with humanity, and now give us cause to acknowledge you our true friend in time of neede. Wee have entreated Mr. Davison to deliver this note, as well to witness your love as our promises, and alwayes acknowledgement to be ever

'Your most thanckfull and loving friends,

'NAT. FIELD.

'The money shall be abated out of the money remayns for *the play of Mr. Fletcher and ours.*

ROB. DABORNE.'*

* 'Robert Daborne is the author of two plays, *the Christian turned Turk*, 4to, 1612, and *the Poor Man's Comfort*, 4to, 1655. He was a gentleman of a liberal education, master of arts, and in holy orders. His humble fortunes appear to have improved after this period, for there is extant a sermon preached by him at Waterford, in Ireland, 1618, where the authors of the Biographia Dramatica think it probable that he had a living.'

'I have ever found you a true loving friend to mee, and in soe small a suite, it beeinge honest, I hope you will not fail us.

'PHILIP MASSINGER.'

'*Indorsed:*

'Received by me Robert Davison of Mr. Hinchlow, for the use of Mr. Daboerne, Mr. Feeld, Mr. Messenger, the sum of *vl.*

'ROB. DAVISON.'*

Does not this letter establish also another fact? The cruel neglect of Massinger by his stupid and unfeeling patrician cotemporaries; but particularly his utter abandonment by that gallant earl, to whose hereditary protection our unhappy poet had so strong a title? to mention nothing of fellow-feeling for the distresses of a man of rare genius in this all-accomplished lord; nothing of common benevolence in this zealous christian, towards the child of misery, who changed the Protestant for the Catholic religion.

But Philip, earl of Montgomery, the brother of the generous Pembroke, made up in some degree for this desertn of principle and of Massinger, by attending and applauding one of that poet's successful plays! Barren compliments! Did they preclude the necessity of his writing for the stage? No; they encumbered him with their useless help, when by his own sole exertions he had struggled through the tide and tempest of public opinion, and reached the shore of safety and success. He did not want them, though with the utmost tenderness of gratitude, the poet returns thanks for this empty condescension that never was productive of any substantial good.

Besides these silent labours of Massinger, when we are told that 'among the old plays which were collected by Mr. Warburton (Somerset Herald) with such *unfruitful* diligence, and applied with more *fruitful* perseverance to the covering of pies and tarts by his cook, no less than ten certainly of Massinger's perished,' it is not probable that he was very idle in this unmarked interval of sixteen years. The titles of these and of some other old plays are enumerated by Mr. Gifford; three of them are said to be found in the Marquis of Lansdown's library. We do not exactly understand whether Mr. G. means that they are also Massinger's; but whosesoever they are, they ought to see the light; and if they do not soon appear, we shall be forced to express our free sentiments of the silly vanity daily gaining ground amongst us, of keeping treasures for the sake of keeping

* Additions to Malone's Historical Account of the English Stage, p. 488.

them, and in reproof of this miserly passion, we shall apply to it the old adage, with a sincere wish of a speedy accomplishment:

Omne per ignem
Excoquitur vitium.

'The Parliament of Love,' Mr. Gifford has restored to Massinger, its real author, (as appears from the lately discovered official register of Sir Henry Herbert, the Master of the Revels in Elizabeth's time) and has despoiled Rowley of his borrowed plumes. This beautiful fragment is indeed no inconsiderable ornament to the present edition of Massinger.

Mr. G. has also given us a regular account of the successive publications of those of Massinger's plays which have come down to us, and which are in number eighteen.

We now come to the most interesting part of this introduction. Six weeks before his death, Massinger produced a play we do not possess, called the 'Anchoress of Pausilippo;' but his theatrical honours were now approaching to that long oblivion in which they have since been buried. It would be the height of injustice to Mr. Gifford, and of negligence in providing for the entertainment of our readers, if we omitted his concluding remarks upon the obscure and noiseless life of the modest scholar whose character he has so well delineated.

'Massinger died on the 17th of March, 1640. He went to bed in good health, says Langbaine, and was found dead in the morning in his own house on the Bankside. He was buried in the churchyard of St. Saviour's, and the commedians paid the last sad duty to his name, by attending him to the grave.

'It does not appear, from the strictest search, that a stone, or inscription of any kind, marked the place where his dust was deposited: even the memorial of his mortality is given with a pathetic brevity, which accords but too well with the obscure and humble passages of his life: "March 20, 1639-40, buried Philip Massinger, A STRANGER!" No flowers were flung into his grave, no elegies "soothed his hovering spirit," and of all the admirers of his talents and his worth, none but Sir Aston Cockayne dedicated a line to his memory. It would be an abuse of language to honour any composition of Sir Aston with the name of poetry, but the steadiness of his regard for Massinger may be justly praised. In that collection of doggrel rhymes, which I have already mentioned, (p. xiii.) there is "an epitaph on Mr. John Fletcher, and Mr. Philip Massinger, who lie both buried in one grave in St. Mary Overy's church, in Southwark:

'In the same grave was Fletcher buried, here
'Lies the stage poet, Philip Massinger;

'Plays they did write together, were great friends,
'And now one grave includes them in their ends.
'To whom on earth nothing could part, beneath
'Here in their fame they lie, in spight of death.'

'It is surely somewhat singular that of a man of such eminence nothing should be known. What I have presumed to give is merely the history of the successive appearance of his works; and I am aware of no source from whence any additional information can be derived: no anecdotes are recorded of him by his contemporaries, few casual mentions of his name occur in the writings of the time, and he had not the good fortune which attended many of less eminence, to attract attention at the revival of dramatic literature from the deathlike torpor of the Interregnum. But though we are ignorant of every circumstance respecting Massinger, but that he lived and died, we may yet form to ourselves some idea of his personal character from the incidental hints scattered through his works. In what light he was regarded may be collected from the recommendatory poems prefixed to his several plays, in which the language of his panegyrists, though warm, expresses an attachment apparently derived not so much from his talents as his virtues: he is, as Davies has observed, their *beloved, much-esteemed, dear, worthy, deserving, honoured, long-known, and long-loved friend*, &c. &c. All the writers of his life unite in representing him as a man of singular modesty, gentleness, candour, and affability; nor does it appear that he ever made or found an enemy. He speaks indeed of opponents on the stage, but the contention of rival candidates for popular favour must not be confounded with person hostility. With all this, however, he appears to have maintained a constant struggle with adversity; since not only the stage, from which, perhaps, his natural reserve prevented him from deriving the usual advantages, but even the bounty of his particular friends, on which he chiefly relied, left him in a state of absolute dependence. Jonson, Fletcher, Shirley, and others, not superior to him in abilities, had their periods of good fortune, their bright as well as their stormy hours; but Massinger seems to have enjoyed no gleam of sunshine; his life was all one wintry day, and "shadows, clouds, and darkness," rested upon it.

Davies finds a servility in his dedications which I have not been able to discover: they are principally characterised by gratitude and humility, without a single trait of that gross and servile adulation which distinguishes and disgraces the addresses of some of his contemporaries. That he *did* not conceal his misery, his editors appear inclined to reckon among his faults; he bore it, however, without impatience, and we only hear of it when it is relieved. Poverty made him no flatterer, and, what is still more rare, no maligner of the great: nor is one symptom of envy manifested in any part of his compositions.

'His principles of patriotism appear irreprehensible: the extravagant and slavish doctrines which are found in the dramas of his

great contemporaries make no part of his creed, in which the warmest loyalty is skilfully combined with just and rational ideas of political freedom. Nor is this the only instance in which the rectitude of his mind is apparent; the writers of his day abound in recommendations of suicide; he is uniform in the reprehension of it, with a single exception, to which, perhaps, he was led by the peculiar turn of his studies.† Guilt of every kind is usually left to the punishment of Divine Justice: even the wretched Malefort excuses himself to his son on his supernatural appearance, because the latter was *not marked out by heaven* for his mother's avenger; and the young, the brave, the pious Charalois accounts his death fallen upon him by the will of heaven, because "*he made himself a judge in his own cause.*"

'But the great, the glorious distinction of Massinger, is the uniform respect with which he treats religion and its ministers in an age when it was found necessary to add regulation to regulation, to stop the growth of impiety on the stage. No priests are introduced by him, "to set on some quantity of barren spectators," to laugh at their licentious follies; the sacred name is not lightly invoked, nor daringly sported with; nor is Scripture profaned by buffoon allusions lavishly put into the mouths of fools and women.'

With Massinger died his works, till the days of Rowe, with the exception indeed of the 'Bondman,' and the 'Roman Actor', revived by Betterton; and of the 'Virgin Martyr,' the 'Renegado,' and perhaps the 'Old Law,' which were the only plays of this poet acted in the period immediately following the restoration. But Shakespeare was still less fortunate. What must we think of the taste of that age, when we are told that out of a list preserved by Downes the prompter, of twenty-one revived plays, two only were Shakespeare's, and that of the two, one was Titus Andronicus!

Rowe revised the whole of Massinger's works, with a view to their publication; but the 'Fatal Dowry' lay in his way, and he found the 'Fair Penitent;' or rather metamorphosed Massinger's excellent drama into his own ill-conducted though melodious poem. Then, like a thief, he sunk the name of his real author, and published that of Shakespeare instead. Mr. Gifford makes some good remarks upon the plot of the Fatal Dowry, and justly observes how superior it is to that of the misnamed Fair Penitent; but we shall notice this in its place, as well as Mr. Cumberland's essay upon the same subject; and at

† 'See *the Duke of Milan*, Vol. I. p. 252. The frequent violation of female chastity, which took place on the irruption of the barbarians into Italy, gave rise to many curious disquisitions among the fathers of the church, respecting the degree of guilt occured in preventing it by self-murder. Massinger had these, probably, in his thoughts.'

present only refer our readers to a most excellent critique on Rowe's play in the 6th volume of Richardson's Clarissa.

Mr. Gifford has presented us with a very few useful strictures upon the poverty of the decorations of the ancient stage; but to make Massinger more intelligible, and for a fuller knowledge of this subject, the curious must apply to Mr. Capell's Notes on 'Antony and Cleopatra,' an extract from which notes might have been given with advantage by Mr. Gifford. He then makes an avowal of his own intention of publishing very short and merely explanatory notes to Massinger, and of displaying no cheap and miserable black-letter erudition, for which we highly commend him, as well as for not calling in the auxiliary indecencies of an Amner or a Collins to please the prurient, and to swell his volumes. An acknowledgment of his obligations to the reverend Dr. Ireland, Prebendary of Westminster, for the critical remarks at the end of each play, concludes Mr. G.'s introduction.

An Essay on the Dramatic Writings of Massinger, by John Ferriar, the persecutor of Sterne, follows. We wish Mr. Gifford had written an essay upon this subject himself —he would have done it much better. There is, we think, neither ingenuity in the observations, nor elegance in the style of Dr. Ferriar. The former are, in our opinion, common-place and obvious, therefore unnecessary; the latter is heavy, flat, and uninteresting. As to the parallel passages of Shakespeare and Massinger, quoted by the Doctor, a child would have discovered them; and though it may be said that this proves the similitude, yet Mr. Gifford, much more sensibly, does not trouble his readers, who are not likely to be children, with such needless illustration. He leaves so easy a task to the exercise of common memories.

With regard to the peculiar style of Massinger, what Dryden said in his Essay on Dramatic Poetry, of Beaumont's and Fletcher's language, may be said of that, with equal if not greater propriety. 'I am apt to believe that the English language, in their writings, arrived to its highest perfection, what words have been since taken in, being rather superfluous than necessary.' Mr. Gifford observes, that to Johnson's praise of the qualities of Addison's style, namely, that it possessed 'familiarity without coarseness, and elegance without ostentation,' may be added, if applied to Massinger, strength, sweetness, purity, and simplicity. He further adds, that in the general harmony of his numbers Massinger stands unrivalled; that he cannot admit of any partial exception in favour of Shakespeare, and then proceeds as follows, which is the last quotation we must indulge our-

selves in making from this entertaining introduction, but which, in the part that immediately follows our subjoined extract, as it contains an excellent, though concise account of the decline and fall of dramatic poetry, and indeed of the stage itself after the death of Massinger, with the causes that contributed to this event, we shall strongly recommend to the attentive perusal of those who are interested in these subjects.

'The claims of this great poet on the admiration of mankind, are innumerable, but rhythmical modulation is not one of them, nor do I think it either wise or just to hold him forth as supereminent in every quality which constitutes genius: Beaumont is as sublime, Fletcher as pathetic, and Jonson as nervous:—nor let it be accounted poor or niggard praise, to allow him only an equality with these extraordinary men in their peculiar excellencies, while he is admitted to possess many others, to which they make no approaches. Indeed, if I were asked for the discriminating quality of Shakespeare's mind, that by which he is raised above all competition, above all prospect of rivalry, I should say it was WIT. To wit Massinger has no pretensions, though he is not without a considerable portion of humour; in which, however, he is surpassed by Fletcher, whose style bears some affinity to his own: there is indeed a morbid softness in the poetry of the latter, which is not visible in the flowing and vigorous metre of Massinger, but the general manner is not unlike.

'There is yet a peculiarity which it may be proper to notice, as it contributes, in a slight degree, to the fluency of Massinger's style; it is the resolution of his words (and principally of those which are derived from the Latin through the medium of the French) into their component syllables. *Virtuous*, *partial*, *nation*, &c. &c. he usually makes dactyls, (if it be not pedantic to apply terms of measure to a language acquainted only with accent,) passing over the two last syllables with a gentle but distinct enunciation. This practice, indeed, is occasionally adopted by all the writers of his time, but in Massinger it is frequent and habitual. This singularity may slightly embarrass the reader at first, but a little acquaintance will shew its advantages, and render it not only easy but delightful.'

It will be necessary for us to corroborate this favourable opinion of Massinger, which we confess to be our own, by a regular though brief review of his plays, as they stand in the present edition. This, however, we must beg leave to defer to our next number, although we are quite aware of the objection to divided articles, and shall never resort to them but in cases like the present, where the work before us may claim too large a portion of a single review.

(To be continued.)

ART. X.—*Discursory Considerations on St. Luke's Preface, and other Circumstances of his Gospel; in three Letters to a Friend, from a Country Clergyman.* 8vo. *pp.* 181. Payne. 1805.

THE writer of these Considerations informs us, that after perusing Mr. Marsh's hypothesis respecting the Origin of the three first Gospels in the canon of the New Testament, and the pamphlets on both sides to which that hypothesis has given occasion, he felt considerable pain in seeing so much learning, ability, and acuteness of investigation so unfortunately misled, deviating into much unbecoming asperity, and wasted in querulous altercation. He further intimates that he perceived with deep sorrow, that some points of no small moment were kept up in a state of fruitlessly pendent agitation between the two contending parties without their seeming to make any advances towards a decision of them, even where that decision, in his opinion, might have been obtained without much difficulty.

'It particularly struck me, (says he) as a circumstance highly extraordinary, that the brief Preface to St. Luke's Gospel, contained in four short verses, written in pure Xenophontic Greek, should at this day, and in the present advanced state of classical literature and biblical criticism amongst us, admit a never-ending question, what it actually declared respecting the writer; whether, (as *issue* in the present case has been *joined* between the parties,) St. Luke, in avouching his credibility as an evangelist," meant to indicate himself to have been, in a certain degree at least, an eye-witness of the Gospel;" or, "to designate himself merely an accurate investigator and recorder of the facts, as personally witnessed by others." This circumstance, indeed, seemed to me much to be lamented, as pregnant with detriment to the interests of our holy religion; and what might be materially injurious to the *joy and peace in believing* of the large body and common order of sincere Christians in our national Church.—I was apprehensive lest the obvious consideration, between WHOM such questions were controverted, might lead to unfavourable conclusions; and might suggest a sarcastic reflection, that "THEY to whom, from their superior literary attainments and high academical and ecclesiastical stations, we might well look up for the best explanations and elucidations of the more mysterious parts of Scripture, cannot agree in giving us a clear unquestionable interpretation of one of the plainest and simplest declarations in it; and are not enabled, even by a long laborious process of investigation and discussion, to bring the point in question to any thing like a satisfactory decision.'

We cannot say, that we ever approve greatly of *argumenta ad invidium*. And in the present occasion their

justice is remarkably refuted by the country clergyman's own practice and example. For, after expending one whole letter in the investigation of the meaning of this among 'the plainest and simplest' passages of scripture, he finds it necessary, on more deliberation, to write another letter upon the same subject, and to revise and reform the interpretation of the preceding epistle in several material particulars. And after all, we are far from being satisfied, that the meaning of St. Luke is fully mastered by the present writer.

But to let these things pass; this, it must be understood, is the principal inquiry which is agitated in these Discursory Considerations; viz. 'whether St. Luke may be understood to intimate, in his preface, that he was an eye-witness of the principal gospel facts during the ministry of our blessed Lord; or that he only received an account of them from the communications of others, who actually were eye-witnesses.'

The remainder of the first letter is occupied in a critical analysis of the four verses in question. The result of this investigation is communicated in the author's own words, in the following translation or paraphrase.

'After that (or, although) several persons have taken upon them, to draw up a regularly detailed and complete account of those things which have been most fully accomplished among us, (or, in our time.) P. 16.

'As they, who were constituted from the beginning eye-witnesses, and who have since become ministers of the word, have delivered them unto us. P. 22.

'It hath still seemed good to me also, as I have been constantly and attentively present at all of them from the first, to write a particular account from the earliest period to thee, most excellent (and able) Theophilus. P. 38.

'That thou mayest assuredly know the incontrovertible certainty of those matters, wherein thou hast been instructed.' P. 42.

But, as we have already observed, the country clergyman sees reason to be dissatisfied with some parts of this interpretation, and accordingly goes over the ground again in his second letter. The fruit of these *second thoughts* will appear in the following abstract.

'Upon this ground, therefore, I apprehend that St. Luke's Preface, considered in conjunction with the circumstances of his Gospel, must be rendered, or at least understood, nearly as follows:

'*Whereas many persons have taken in hand to draw up a regularly detailed and complete account of those things which have been most fully accomplished among us,*

'*According as (and as far as) they, who were constituted from the*

beginning eye-witnesses, and who have since become ministers of the word, have delivered them unto us,

'It hath seemed good to me also, (as I had before studiously acquired the fullest and most authentic information respecting all the previous circumstances,) to write an account from the very earliest period to thee, most excellent Theophilus,

'That thou mightest assuredly know the well founded and completely perfect certainty of those matters, wherein thou hast been instructed.'

Our readers will perceive two very important alterations in this second interpretation; the one relating to the much controverted word παρηκολουθηκοτι, the other to the word ανωθεν. With regard to the former, the writer renounces the signification of personal presence, which he had avowed and maintained very explicitly in his former letter, and thus reverts much more nearly to the opinion of Mr. Marsh, than that of his antagonist. He is disposed also to lay very great stress on his new interpretation of the word ανωθεν, which he attributes to the narrative contained in the first two chapters, respecting the incarnation of Christ, and other particulars previously to the commencement of his public ministry. The first intimation of this interpretation, we are informed, was suggested to him by the excellent lexicographer Schleusner: but afterwards he found that it had been before stated, and adequately insisted upon by 'the late learned, amiable, and pious Dr. Townson.' His opinion is ably supported; but, for ourselves, we cannot in any sort accede to this explanation of the word ανωθεν. There is one objection, which of itself we deem fatal to it; and that is the want of the article. To bear such an interpretation it must have been written, παρηκολουθηκοτι ΤΟΙΣ ανωθεν πασιν, &c. The country clergyman himself, we imagine, will acknowledge the importance of this deficiency, if he will re-peruse his own observations, P. 53—68, where it will be perceived he almost invariably inserts the article, and speaks, in strict propriety, of ΤΑ ανωθεν παντα. The second letter contains also (P. 85—95) some very minute, pleasing, and curious remarks on the τα ανωθεν (as the letter-writer chuses to call them) of St. Luke, &c.

The subject of the third letter differs considerably from that of the two preceding, but yet has a very pertinent relation to the principal inquiry in this treatise. Beza has declared that because St. Luke was not an eye-witness, he was not the other disciple, to whom with Cleopas, our Lord appeared in the way to Emmaus after his resurrection; and from Mr. Marsh we have the following authoritative and sum-

mary assertion: 'With regard to the conjecture, that St. Luke was one of the two disciples whom our Lord met, after his resurrection, in the way to Emmaus, there is no more authority for it in argument than there is in history.'*

The country clergyman is of a different opinion, and conscious of the importance of the inquiry, is desirous of trying whether he cannot reverse the enthymeme of Beza; so that it may stand, 'St. Luke *was* the other disciple to whom, with Cleopas, our Lord appeared, &c. and *therefore was* an eye-witness.'

It will not be practicable for us to follow the letter-writer through his elaborate criticism on this particular. We must observe, however, that the argument is conducted with very great ability, and impresses us with an extremely favourable opinion of those grand pre-requisites to true criticism, the taste and feeling of the reverend correspondent.

It will be no more than justice to lay before our readers the ultimate result of the whole inquiry of this pamphlet, as it is very well summed up, in the author's own words; and to declare our opinion that it contains a great deal of truth.

'The ultimate result of my "Inquiry," upon the whole, is precisely this:—"St. Luke, in his preface, does not *declare* himself to have been a Disciple of Christ, or an eye-witness of his ministry; but he *by no means* asserts the contrary, neither does he declare himself to have received his Gospel from the communication of others: at the same time he seems to claim for his Gospel a certain degree of high and original authority, which involves an intimation that he was an eye-witness of many things which he has therein recorded:—But further, his Gospel itself affords certain internal evidence, that this was actually so,—and that he was *probably* an eye-witness of all the principal Gospel facts, because he certainly was a Disciple of Christ, and, in one most interesting and important instance, eminently distinguished as such by our Lord himself."—Here then I terminate my "Inquiry:"—but from the fact assumed in the process of it, that "St. Luke was actually thus distinguished by so important an appearance vouchsafed to him," I conceive deductions may well be drawn, to establish the highest possible degree of divine authority in the writings of this eminent Evangelist; while the truly important circumstances, of that "appearance," furnish a certain degree of material illustration to some interesting particulars of his Gospel.' P. 164.

The 'deductions' alluded to in the latter part of this extract are pursued through the remainder of the work. Their argument is to establish the inspiration of St. Luke, on unques-

* Illustration of Hypothesis. Appendix, p. 8.

tionable grounds. This important subject is very well prosecuted; and increases greatly the obligations which we feel to the country clergyman, for stepping out of his retirement, and interposing with a degree of courtesy, taste, and learning worthy of his vocation, in this controversy, which has hitherto been a great deal too much distinguished by the demeanour, language, and temper of scholastic warfare.

ART XI.—*The Architectural Antiquities of Great Britain, displayed in a Series of select Engravings, representing the most beautiful, curious, and interesting ancient Edifices of this Country; with an historical and descriptive Account of each Subject. Part* 1. *by John Britton.* 4to. 10*s.* 6*d.* Longman. 1805.

IN treating on the early progress of civil architecture in this country, the inquirer cannot but lament that of those, who have gone before him, few have been *professional* men. And even in the instances where such have written, they have been so deficient in historical knowledge as to be hardly ever able to apply the principles with which their minds were so familiar. The scholar has been too much occupied by the elegancies of learning to gain an accurate acquaintance with the abstruser doctrines of architectural science; and the man whose profession it was to raise the lofty fabric, has had neither time nor opportunity to blend technical and historical knowledge accurately together.

They who have already written on the subject have treated it both with curiosity and diligence, but not with systematic views; and singular as it may seem, our best writers on the progress of ancient architectural art, have varied so widely from each other, that it is impossible to blend their observations. In a detached view, they afford instruction; but when compared with each other, the reader cannot always reconcile their notions.

Our antiquaries, it should seem, have been rather hasty in their researches; and have usually begun the history of SAXON *architecture* too abruptly. They have broken in upon their subject; without considering that the Saxons brought no style of building with them, from their native woods; that in this island they copied from the few traces their early ravages had left of Roman art; and that it is a due consideration of the latter only, that can instruct us in the true history of the Saxon style.

The GOTHIC style, or by whatever other name caprice or whim may call it, (and Mr. Britton is determined never to apply the name) has met with treatment not dissimilar. Our writers have taken infinite pains to methodize it into æras. They have sought its origin in the east and in the west; they have marked its graces; and fondly described its peculiar impressions on the human mind. But not one, we believe, has examined the question, whether the architects of what are called the middle ages, were guided by mathematical principles in adopting the angular arch, or whether they stumbled on it by chance: whether they were theoretical, as well as practical, geometricians.

What may be Mr. Britton's ultimate views in regard to a preface for his work, we know not; but we certainly conceive that the descriptive accounts which are attached to each specimen of ancient buildings, may be rendered more useful by something of a prefatory history, comprising a general view of our ancient architecture, and referring for particular illustrations to such buildings as the work may hereafter have comprised.

In 1769, when Mr. Essex, of Cambridge, undertook a history of Gothic architecture, he applied for information to the late Lord Orford. Lord Orford, we believe, did not think the learning of the man completely adequate to the views in which he had engaged; but gave him a rough outline, the heads of which, as it has never been in print, we shall here recommend to Mr. Britton's notice.

'With regard to a history of Gothic architecture,' says Lord Orford, 'in which Mr. Essex desires my advice, the plan, I think, should lie in a very simple compass. Was I to execute it, it should be thus: I would give a series of plates, even from the conclusion of Saxon architecture, beginning with the round Roman arch, and going on to shew how the Saxons plaistered and zig-zagged it, and then how better ornaments crept in, till the beautiful Gothic arrived at its perfection; then how it deceased in Henry the Eighth's reign; Archbishop Warham's tomb at Canterbury, being, I believe, the last example of the unbastardized Gothic. A very few plates more would demonstrate its change, though Holbein embroidered it with some morsels of true architecture: in Queen Elizabeth's reign, there was scarce any architecture at all: I mean no pillars, or seldom: buildings then becoming quite plain. Under James, a barbarous composition succeeded. A single plate of something of Inigo Jones, in his heaviest and worst style, should terminate the work: for he soon stepped into the true, and perfect Grecian.

'The next part should consist of observations on the art, proportions and methods of building; and the reasons observed by the Gothic architects for what they did. This would shew what great men they were; and how they raised such aërial and stupendous masses, though unassisted by half the lights now enjoyed by their successors. The prices and the wages of workmen, and the comparative value of money and provisions at the several periods, should be stated, as far as it is possible to get materials.

'In the last part,' says Lord Orford (though we doubt whether it should not have been the first,) 'the chronologic period of each building should be ascertained; and not only of each building, but of each tomb that may be exhibited: for the great delicacy and richness of Gothic ornaments was exhausted on small chapels, oratories, and tombs. For my own part, I should wish to add detached samples of the various patterns of ornaments, which would not be a great many; as excepting pinnacles, there is scarce one, which does not branch from the trefoil, quatrefoils, cinquefoils, &c. being but various modifications of it. I believe almost all the ramifications of windows are so; and of them there should be samples too.'

Such was the plan, as the rough draught of it was originally given. But Mr. Essex, it appears, did not live to perfect his design, and the hints remain for the benefit of those who may now, or in future, undertake the task.

The portion of the work which is now before us, is certainly executed with uncommon spirit; the choice of subjects has been made with judgment; and the author and his artists are equally entitled to our thanks.

The most curious specimen, perhaps, is the church of St Botolph's priory at Colchester; in its form and general construction one of the most equivocal ruins in the kingdom. According to the best historical testimony, the priory was founded by Ernulph, about the year 1103, early in the reign of Henry I. The reader will of course expect that the edifice constructed for the reception of the monks should exhibit something of that general character which may be supposed to have marked the buildings of the reign. But in this he will be mistaken; for the church of St. Botolph is composed almost entirely of Roman bricks, or wall tiles, with arches, columns, and piers nearly resembling some of those edifices which are unquestionably to be attributed to the Romans, and very dissimilar to any other ancient structure in the country. To the architectural antiquary it is eminently interesting: like the Abbey church of St. Albans, it appears to

have been built out of the ruins of some Roman edifice. Simplicity and solidity of style are its leading features. It has several tiers of INTERSECTING *arches*, and the principal materials are undoubtedly of Roman manufacture. It is accompanied by three views and a plan, by which the reader who has not seen the present remains, may understand their characteristic peculiarities with the greatest ease.

The priory church of Dunstable forms the second specimen, the western front of which is the particular object of illustration. In explaining its architectural characteristics, considerable pains are taken to examine the principal historical data of the building. And though the memoranda relating to it are both obscure and few, the various styles which are concentrated in this beautiful and complex structure are happily illustrated and developed. The first of the three plates for the illustration of this specimen exhibits the western front of the church; the second gives the lower part in detail; and the third is devoted to the particular parts and ornaments.

The tower-gateway of Layer Marney House, in Essex, forms the third specimen; exhibiting the state of domestic architecture in the reign of Henry VIII. It was built by Sir Henry Marney about 1530, at a time when the mansions of our forefathers began to lose their real castellated character, though still retaining many of its peculiarities. Small windows, thick walls, base courts, turrets, and a sort of embattled parapet, it appears, were still continued; and Layer Marney Hall was of this description. The large court which formed the centre of the building measured a hundred and four feet six inches, by seventy-six feet four, and when entire, the building must have been magnificent. The two projecting towers of the gateway, given in the plate, are seventy-three feet high, divided into eight stories each.

The last specimen exhibits the church of St. Nicholas, and the abbey-gateway at Abingdon in Berkshire; the former of which is correctly appropriated to the close of the thirteenth or the opening of the fourteenth century.

The letter-press of each specimen is completely detached from that of its neighbour. And as the work is unpaged, the different portions may be arranged chronologically, or in any form that may hereafter seem most proper or convenient to the possessor.

If the first part may be considered as a pledge of what the work will be, we readily give it our warmest commendation. In elegance, it has not often been surpassed.

ART. XII.—*Memoirs on Respiration, by Lazarus Spallanzani. Edited from the unpublished Manuscripts of the Author, by John Senebier.* 8vo. 7s. Robinson. 1804.

THE industry and the talents of Spallanzani, in the prosecution of physiological experiment, were long ago evinced by his dissertations on some of the more abstruse parts of the animal and vegetable economy. A considerable degree of respect has been thenceforth attached to his name, and he may be said to hold a distinguished rank among the physiologists of the eighteenth century. He has not, indeed, displayed any views or conceptions of great magnitude; yet he possessed much of the ardour, which is characteristic of genius: and in those partial and insulated inquiries in which he was generally engaged, he never failed to extend the bounds of knowledge, and to open out new paths for useful investigation. On the subject of respiration, although our knowledge of this vital function may be said to have commenced with the introduction of the pneumatic chemistry, he had, it is true, already been preceded by Black, Priestly, and Lavoisier, and other inquirers of distinguished abilities. Still, however, this intricate operation remains in part undeveloped; and that patience in minute and delicate experiment, that indefatigable zeal in the pursuit of every suggestion that presented itself, which characterised the mind of Spallanzani, led us to anticipate that a new ray of light might be thrown upon the subject, by his researches: and we therefore learnt with pleasure that, for some years previous to his death, he had directed his inquiries to this important topic.

The volume before us must be allowed to contain a considerable portion of curious and interesting matter. But the additions to our knowledge consist rather in observations relative to the different modifications of respiration, and to the changes of the function induced by changes of temperature, in the few animals here examined, than in the developement of any new facts, which will tend to the farther elucidation of the uses and effects of the function in general.—There is one very important discovery, however, which, while it tends to inculcate the necessity of extreme caution in deducing conclusions from experimental inquiries, throws a certain degree of doubt over all the experiments which have been made on this subject, especially on the smaller tribes of animals. It appears that some of those changes, which have been considered as peculiar to the process of

respiration, are produced by the animals when dead; and that detached parts of animal matter, also effect similar changes. The results of the experiments relative to this fact, seem to have been invariable.

Prefixed to the memoirs is an account of the life, or rather a biographical eulogium, of the author, in which Senebier has evinced the partiality of friendship, by lavishing on his character the most superlative praise. Perhaps our readers may be interested by an account of the principal occurrences of his philosophical career.

Lazarus Spallanzani was born the 10th of January, 1729, at Scandiano, about fourteen miles from Modena, and was the son of an advocate of some celebrity. At the age of fifteen he went to Reggio; and soon afterwards, impelled by his increasing desire of knowledge, visited Bologna, where his distinguished kinswoman, Laura Bassa, was at that time one of the most illustrious professors in the university.—Under her guidance he is said to have 'learnt to prefer the study of nature to that of her commentators, and to estimate their value, by comparing them with the originals which they profess to describe.' In 1754, he was chosen professor of logic, mathematics, and Greek, in the university of Reggio, where he continued six years; during which interval, by his observations on the *animalcula infusoria*, he attracted the notice of Haller and Bonnet. In 1760, he received several offers of advancement; but his patriotism induced him to accept those which were made by the university of Modena; he remained there till 1768, and published several works which contributed to extend his fame. On the re-establishment of the university of Pavia, he was invited by the Empress Maria Theresa to the professorship of natural history. He was here appointed also to superintend the museum, which he found to be almost a nominal office, in relation to a collection which had no existence; and henceforth the endowment of this museum appears to have been a prevailing object of his life. 'He enriched it,' says his eulogist 'by repeated journies by sea and land, in Europe and Asia, across the Appenines, the Alps, and the Krapacks, to the bottom of mines on the remains of volcanoes, and to the mouths of craters.' This ardour in the investigation of natural objects continued to the latest period of his life, and prompted him to take every opportunity, which the academical vacations afforded him, of prosecuting various journies, the sole objects of which were the collection of specimens, and the advancement of natural knowledge.—These journies produced several dissertations from his pen. The permission given him by the arch-duke to travel to

Constantinople, (his salary also being doubled,) induced him, in 1785, to reject the offer of the professorship of natural history in Padua, where his emoluments would have been more considerable. He continued at Pavia, till his death in February, 1799. Besides the dissertations on the vegetable and animal economy, he published many papers in the journals: he entered into a controversy with Needham relative to the production of the animals of infusions, with John Hunter, and with Volta; in all of which, according to Senebier, he was triumphant. He also distinguished himself by refuting the experiment of Göttling, who asserted the combustion of phosphorus in azotic gas. When nearly sixty years of age, he undertook a journey, for the purpose of examining the volcanoes of Italy and Sicily, and of enriching the cabinet of Pavia with their productions. This journey gave occasion to his last work of importance, his travels in Sicily; in which he gave a particular account of the volcanic mountains, and of the far-famed Scylla and Charybdis, in the straits of Messina.

On the subject of Respiration, which was the last object of his research, he had undertaken a very extensive series of experiments, beginning with some of the more simple tribes, and proceeding upwards in the scale to those of more complicated organs and faculties. The comprehensive nature of this plan constitutes the peculiarity of his inquiry. For in every part of it, even in that which relates to the *vermes* and insects, he had been anticipated, Vauquelin having already examined some of these, and published an account of his observations in the *Annales de Chimie*, tom. 12.—This distinguished chemist had ascertained that these animals have the same necessity for oxygen as those other tribes which are provided with more obvious and complicated organs of respiration; that they perish in air which does not contain oxygen, or in atmospheric air after its oxygen has been consumed; but that, unlike the superior tribes, they continue to respire until the whole of the oxygen disappears. Previous to his death, Spallanzani had accomplished, or nearly accomplished, the whole range of his projected experiments, and had prepared four memoirs, relating to the lower tribes of animals, for publication. Only three of these have been transmitted to his Genevese friend; but we have the pleasure to learn that the whole of his notes and papers will be forwarded to Senebier, in order to be arranged for the press. In the mean time, the general results, which will be found in these manuscripts, are briefly enumerated in a letter which the professor of Pavia wrote to Senebier, and which is prefixed to these memoirs.

The principal points to which Spallanzani, calls the attention of his friend, are, that living animals consume or absorb oxygen gas independently of the action of the lungs, and that they retain this power after death. In a given portion of atmospheric air, the whole of the oxygen gas was consumed by worms, insects, fishes, and amphibia, as well as by the warm blooded-animals, when dead; and different parts of their bodies, as the muscles, tendons, bones, fat, blood, the shells of insects, and of eggs, in short every animal matter which was submitted to the experiment, with the exception of bile, had the power of absorbing the oxygen, and leaving the azote, and nearly all of them with an equal rapidity, the blood not effecting the separation more speedily than the other parts, nor the venous more readily than the arterial blood. In a given time, however, a considerably larger proportion of oxygen is consumed by the living, than by the dead animal; and the dead animal matter absorbs a larger portion of the oxygen, if it be unmixed with other gases.

These facts, which from the number and variety of the experiments by which they were ascretained, cannot be questioned, evince the difficulty of coming to direct conclusions on this subject, even by the aid of the most accurate instruments of chemistry. They render all experiments on the insect tribes, as well as those relative to the gaseous changes in the egg during incubation, somewhat equivocal. They also cast an additional shade of doubt on the observations of Jurine, and others, in regard to the cutaneous absorption of gases in man. For we are unable to state, how much of this absorption, or interchange of the gaseous fluids depends upon those alterations, which may gradually take place, in common with those of inanimate matter, and how much depends upon the processes of life.

The experiments of Spallanzani, however, confirm the general fact, that these animals (the *vermes* and insects,) have an absolute necessity for oxygen. 'They perish at the end of some days in the exhausted receiver of an air-pump.' And the snails which live on land, the *Helix nemoralis, H. Itala*, &c. die when confined under water. 'When the temperature was low, they usually died at the end of three or four days; but in a much shorter space of time when it was somewhat higher.' His experiments likewise corroborate the observations of Lavoisier and Seguin, that during digestion, after a full meal, a larger portion of carbonic acid is evolved. In these animals, however, contrary to what they observed in man, precisely the same quantity of oxygen was consumed, as during a fast; from which he concludes that the carbonic acid, evolved during respiration, is not

generated in the lungs by the combination of the oxygen inspired; but is separated, already formed, from the mass of circulating fluids.

The animals which were the subjects of the experiments related in these memoirs, were some of the terrestrial *testacea*, slugs, and aquatic *testacea*. In the two former, the organ of respiration consists of a hole in the side of the neck, which the animal opens and shuts voluntarily, at irregular periods: this hole gives passage to the air to a membranous bag or vesicle in the back, with which the blood comes in contact. On the approach of cold weather in the autumn, these animals conceal themselves under ground, the snails hermetically sealing up the orifice of their shells, and the naked slugs rolling themselves into a kind of ball, in which condition they continue lethargic or torpid during the winter. Their torpor takes place about zero of the thermometer (Reaumur's). It appears that during this torpid state no degree of respiration whatever takes place. The small portion of air contained within the operculum of the snails undergoes not the smallest change, till they begin to soften the operculum, preparatory to their coming out. But it is also remarkable, that these snails are affected by heat and drought in nearly the same way as by cold: in hot dry weather they conceal themselves in holes sheltered from the sun, closed up in their shells by the opercula, and become very lean from want of food. Our philosopher seems, however, to have omitted to observe, whether, in this state, respiration is altogether suspended, as during their torpor from cold. But he remarks that the operculum of winter is composed of calcareous matter between two membranes, which forms a complete hermetical seal; while that of drought consists only of membrane: and during their concealment in a drought they become leaner, than during the torpor occasioned by cold; which seems to imply a certain degree of activity in the vital functions.

Of the aquatic testacea, the *helix vivipara* was the principal subject of experiment. This animal appears to be destitute of any proper organ of respiration, analogous to lungs or gills; and the skin, in the opinion of Spallanzani, performs that function. The necessity for oxygen, either in the water or in contact with it, for the support of these aquatic worms, was rendered evident by the following experiment: Six of them were put into a tube, half filled with water, deprived of its air by boiling and by the air-pump, and half with azotic gas; and six others into a tube containing the same quantities of spring water, and common air. 'In the last tube the animals lived about seven days, and the ex-

sumption of oxygen gas amounted to .06; whilst in the first all the snails perished in three days.' It is worthy of remark, that this species of *helix* produces its young without copulation, and appears to be, in the strict sense of the word, an hermaphrodite.

From some experiments on the oyster, *ostrea edulis et jacobæa*, and on the *mytilus edulis*, or common muscle, Spallanzani deduced the following inferences.

'1st. That they absorb the oxygen from the sea water, as we observe by the diminution of the oxygen gas contained in the air, which is in contact with that fluid.

'2d. That they absorb all the oxygen from the common air, when inclosed in this medium.

'3d. That when azotic gas is made to rest on the water, they perish sooner than if atmospheric air be employed.

'4th. That the shells separated from these animals, and inclosed in air, likewise possess the property of absorbing oxygen.' P. 311.

On the whole, this volume is of considerable value. It bears all the marks of ingenuity in devising, and of dexterity and accuracy in executing experiments, which characterize the former productions of Spallanzani. We perceive too the same disposition to give importance to observations of little moment, and to preserve a sort of stately parade in detailing them, with which his other works are somewhat tainted. But this is a trivial *Italian* imperfection, by which he will not be distinguished among his countrymen. We shall look with interest to the publication of his remaining papers. For, though little addition to the general state of knowledge on the subject of respiration is promised in his letter to Senebier, yet his ardent curiosity, which prompts him to pursue every hint that occurs, will, no doubt, have furnished him with a variety of important collateral observations, on the economy of the animals under investigation, which will give no small degree of value to his work. On the subject of torpor in the hybernating animals, that curious provision of nature, by which, during a season of scarcity, a large proportion of animated beings are benumbed, and their functions suspended, until the return of heat and plenty, he has made a numerous set of experiments, from which we may hope much information.

The translator, who has executed his task with fidelity and neatness, has made no mention of himself; so that from the title page, it might be supposed that John Senebier had published these memoirs in English, from the Italian of Spallanzani; whereas the present publication is a translation from the French of the Genevese translator and editor.

ART. XIII.—*Werneria, or short Characters of Earths; with Notes, according to the Improvements of Klaproth, Vauquelin, and Haüy. By Terræ Filius.* 12mo. 4s. Baldwins. 1805.

IN ancient days the sons of the earth were favoured with peculiar privileges. We read of one whom it was impossible to put to death while he touched his parent soil, so great was the influence which she inspired into her progeny. The efforts of a Hercules were required that this monster might suffer the punishment of his atrocities in the region of the air, where he was forcibly held and strangled by the muscular arm of the demigod. In these latter times we, alas! no pattern of vigour, are called to encounter another of the off-spring of Terra, that has lately sprung to existence on the bosom of his mother. Unlike his brother of antiquity however, he deals not in the arm of flesh, nor stalks abroad murdering, and ravishing, and plundering, to the terror and astonishment of the weakly race of men: he rather imitates the song of the syren, and would lure the unwary into his toils by mineralogy in blank verse.

This idea, equally novel and ingenious, is certainly well calculated to excite some feelings of surprise, which the perusal of the work will not tend to dissipate. The design of the author, it appears, is that his sweet strains should slip into the workhouse of the brain more readily than vulgar prose, and draw along with them a due portion of the crabbed nomenclature of the Wernerian school. With the blushing hope of success, he announces his willingness to be 'led from the earths to the metals, and from the metals to the inflammables:' yet though it be true, as he says, that every boy can tell how much easier he got his Latin grammar in heroic verse, than his Greek in unmeasured prose, there are some small differences between a grammar and a sysem of mineralogy, which we shall not lose time to point out. But the principle of versifying science, especially imperfect science, is not to be admitted; and lest we should next be attacked by Euclid in rhyme, or Newton in anapæstics, we proceed to give a few instances of the author's style of writing, which, in our opinion, cannot fail of proving a sufficient criticism on his work.

He begins with an enumeration of the earths:

'The purer earths,
'At present known are, silex, alumine,
'Lime, magnesia, baryt, strontian,
'Adamantine, jargon;—
'Of which the six most common are the first.'

This harmonious enunciation of the heads of his work, is not chosen for extraction from its peculiar metrical properties, but may serve as a specimen of the forgetfulness of his goddess mother to bestow on her son a pair of ears.

Upon lime, the first division of the author's performance, we have some lines of measured prose, none of which exceed each other more than a tenth of an inch, by which rule, and the word of his mouth, we suppose they were created into verse. But the facts are also many of them false and mistaken in a chemical view. Pure lime we are told with a kind of sublime extacy,

> ' Of yellow hue is shapeless found
> ' Of earthly texture, not far from Baiæ,
> ' And in the upper mountains of Auvergne,
> ' As Monet writes, and learned Falconer tells.'

The varieties of calcareous spar are enunciated with poetical minuteness,

> ' Sometimes immixed we see calcareous spar with baryt's yellow sulfate ;'

And again,

> ' With apices protruding through
> ' Pyramids of crystals secondary
> ' The crystallized six-sided cones are soon
> ' *By curious eyes in cabinets and sales*
> ' *With joy descried.*'

The eyes of stone-hunters are certainly very curious, and so, it must be allowed, are the verses of the son of the earth. ' Galenas cubes,' he informs us, ' must never be forgot,' nor a great many other things which we shall not stop to enumerate. Swine stone, we learn, smells like blue John, which smell, however, does not arise from bitumen, and therefore ' to some other cause is owed.'

The terms of chemistry have borne very hard upon our poet. He eagerly but unsuccessfully labours to raise the low and to soften the harsh. It would be unnecessary, and might be tedious, to proceed further in minute detail, but we assure our readers that our critique has been very candid, and that passages as bad as we have quoted may be found in every page. Perhaps the author may succeed better in prose, as we infer from the tenor of his notes. But the poem is wholly free from poetical spirit, from the remotest attempt at harmony, and from accurate information ; while it possesses not even the merit at which it aimed—that of being more easily committed to memory than unmeasured prose.

MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Remarks on a Publication of M. Volney, called 'The Ruins,' &c. by the Rev. William Cockburn, M.A. Fellow of St. John's College, Cambridge; and Christian Advocate in that University.* Hatchard. *pp.* 30. 1804.

THIS tract being the first-fruits of an institution in the University of Cambridge, which is likely to make frequent appeals to the notice of the public, it may be proper, in the first place, and once for all, to communicate to our readers what we know respecting the nature and objects of that institution. This information they will be enabled to gather, satisfactorily enough, from the following original paper, which imparted, from authority, the first public intelligence relating to the Christian advocateship.

Cambridge, Feb. 25, 1802.

'The late reverend John Hulse, having bequeathed to the University of Cambridge certain estates for the advancement of religious learning, and having directed in his will that out of the rents and profits, so soon as annuities and other incumbrances would admit, an annual stipend should be given to some learned and ingenious person of the degree of master of arts, or of bachelor or doctor in divinity, and of the age of thirty years or upwards, and then resident in the said University, as shall be by the Vicechancellor, the master of Trinity College, and the master of St. John's College (appointed trustees for the disposal of this benefaction), or any two of them, thought the best qualified, and by them or any two of them successively elected for any term not exceeding five or six years, in order to compose some proper and judicious answer or answers every year to all such new and popular or other cavils and objections against the Christian or revealed Religion, or against the Religion of Nature, as may in the opinion of the said trustees, or any two of them, seem best or most proper to deserve or require an answer, whether the same be ancient or modern objections, but chiefly such as are most modern, and especially such as have appeared in the English language of late years against Christianity, and which may not seem to have received a full and sufficient answer, if any such there shall be, unto the year preceding such election; as likewise to be ready to satisfy any real scruples or objections in a private way that may be brought, from time to time, by any fair and candid inquirer against the same; such writer to be called, the Christian Advocate; and such his written answer to be in English, and only against notorious infidels, whether atheists or deists, not descending to any particular controversies with sects among Christians themselves, except some new or dangerous error, either of superstition or enthu-

siasm, as of Popery or methodism, either in opinion or practice, shall prevail; in which case only it may be necessary for that time to write or to reason against the same; and such treatise or treatises to be every year printed; the expence whereof shall be deducted out of the stipend, and the remainder shall be paid or given every year to the several authors successively as a reward for the same. But no person shall be ever re-elected, or at any time, after he has once filled the said office, appointed thereto again.

'The Vice-chancellor, the Master of Trinity College, and the Master of St. John's College do hereby give notice, that the estate appropriated to the office above mentioned, under the present annuities and incumbrances, admits of an annual stipend of forty-five pounds to be given to the person who shall be elected to the same. And that such persons as may be desirous of becoming candidates for the said office, being qualified as the will directs, do give in their names to the Vice-chancellor, on or before Monday, the eleventh day of December next: the election to be on Christmas-day, or within seven days after.'

Mr. Cockburn, it will be seen, has undertaken to break his first spear against the 'Ruins' of M. Volney. After selecting such passages from that work as seem most to require animadversion, he proceeds to reply to them one by one, in due form, according to the rules of literary warfare, and the measures of his own prowess. For the sake of his cause, for the credit of the institution, the respectability of which will doubtless depend much upon its early efforts, and from our unfeigned respect for the university in which Mr. Cockburn is elevated into a post of such distinguished eminence and hazard, we could have wished that those powers had been greater. We see nothing to which we can give a higher name than that of the most ordinary mediocrity.

ART. 15.—*The Union of the Christian Body stated. A Sermon preached in Lambeth Chapel, on the 28th of April, 1805, at the Consecration of the Right Rev. Henry Bathurst, LL. D. Lord Bishop of Norwich, and published at the Command of his Grace the Lord Archbishop of Canterbury. By Richard Prosser, D.D. Prebendary of Durham.* 4to. p. 19. Payne. 1805.

AFTER a minute investigation and illustration of the apostle's meaning in the words of the text (Ephes. iv. vers. 15, 16), Dr. Prosser proceeds to deduce from it some important considerations, such more especially as seemed to have an intimate relation with the occasion of his discourse. He here shews, that the Christian *body* has received from Christ its head, great and effectual powers, not only towards its *unity*, but also towards its *growth*; that from the same source it has derived, both the parts of its internal constitution, and also the very law of their movements: that the unity of the Christian body was by divine design and appointment; and that all its powers are to conspire together in the same design of mutu-

ally aiding and helping each other, and of 'building up the body in love.'

'But, if after all, (says he) there should be found those who will sow the seeds of dissension, and endeavour to disunite the integrity of the Christian body, what remains for the true members of Christ's church, but to apply every serious and earnest endeavour "to bind up and to heal;" what remains for all those who preserve a dutiful adherence to our established church, but to confirm the more their deference of heart to the meek simplicity, yet expressive solemnity, in the forms of her religious worship—to the unaffected yet fervent strain of piety which pervades her Liturgy—and to all the various operations, and instruments of her superintendance? What remains for those especially who bear her appointments of official and ministerial trust, but to let "charity have her perfect work,"—to watch with greater solicitude over the fold of Christ, to preserve it united and safe; and either to lose none that have entered into it, or to lead homewards those that may have strayed: That in the end, "in the dispensation of the fulness of times might be gathered together in *One*, all things in Christ, both which are in heaven, and which are on earth."*

The discourse is composed in a grave and serious manner, becoming the occasion by which it was produced.

ART. 16.—*A Sermon preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, on Tuesday in Whitsun Week, May 22, 1804, before the Society for Missions to Africa and the East. By the Rev. Thomas T. Biddulph, M.A. Minister of St. James's, Bristol, and Chaplain to the Right Hon. the Dowager Lady Bagot.* 8vo. *pp.* 110. Seeley. 1804.

IN this discourse Mr. Biddulph has discharged the duty which was imposed upon him, of recommending the propagation of the gospel in heathen nations in a respectable manner. The pamphlet contains also the report of the committee, a list of subscribers and benefactors, and an appendix of some other interesting particulars. It appears that the occasions of the society, and the promising appearances which they have of success in their pious endeavours, prefer an importunate claim for additional contributions and encouragement.

ART. 17.—*The Use and Abuse of Reason, in Matters of Faith, a Sermon, preached at St. Chad's, in Shrewsbury, at the Triennial Visitation of the Hon. and Right Reverend James, Lord Bishop of Lichfield and Coventry, May 28, 1805. By Samuel Butler, M. A. Head Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge.* 12mo. *pp.* 22. 1*s.* Longman. 1805.

THE public is much indebted to those of the clergy in conse-

* Eph. ch. i. ver. 10.

quence of whose request, conveyed by a letter to Mr. Butler, he was prevailed upon to print this visitation sermon. It does credit to his powers of discrimination and reasoning. Yet he is very justly sensible that so important a subject can be but very inadequately investigated within the narrow limits of a modern discourse.

ART. 18.—*Predestination to Life: a Sermon preached at Lee-croft, Sheffield, April* 18, 1804, *before an Association of Ministers, and published by Request. By Edward Williams, D. D. 2d Edition, corrected and enlarged.* 8vo. *pp.* 54. 1*s.* 6*d.* Williams *and* Smith. 1805.

FOR the discussion of *his* subject, Dr. Williams has taken to himself more 'ample room,' and, in our judgment, not without considerable advantage to his matter, and credit to himself. The *nature* of his subject is such as forbids us to enter into it at large: We shall only observe, that in the *manner* in which it is treated, we are gratified with the seriousness, the industry, and the piety of its author. The notes, in which some particulars touched upon in the body of the discourse are further pursued, are much to the purpose, and add to the value of this publication.

ART. 19.—*The Scriptural Analogy and Concord of St. Paul and St. James, on Christian Faith, a Sermon, preached, May* 9, 1805, *in the Parish Church of St. Mary, Reading, at the Visitation of the Rev. the Archdeacon of Berks; by the Rev. Arthur Onslow, D. D. Dean of Worcester, and Archdeacon of Berks.* *pp.* 16. Rivingtons. 1805.

WE do not perceive that Dr. Onslow has suggested any thing very novel or profound in this attempt to harmonise the discordant expressions of St. Paul and St. James. But the discourse is well composed; and the reflections which it contains are seasonable and judicious.

ART. 20.—*The Examplar of Divine Worship, as exhibited to St. John in the Apocalypse, stated in a Discourse on* Rev. iv. 1. *By the Rev. R. B. Nickolls, LL B. Rector of Stony Stanton, Leicestershire; and Dean of Middleham, in Yorkshire.* *pp.* 83. Hatchard. 1805.

WE collect from the body of this sermon that it was preached on Trinity Sunday. It treats of the mystery which is commemorated on that day.

'There are three methods (says Mr. Nickolls) of contemplating this subject, without entering into those doubtful disputations and metaphysical subtleties, which have in them more pride of understanding than piety of heart; and leave the mind of the inquirer darkened rather than enlightened.

'The first dutiful and satisfactory method of inquiry is, by laying together all the passages of scripture that relate to the divine persons of the ever-blessed Trinity, and their unity in the Godhead.

'This hath been done with such clear demonstration, and in a manner so easy of comprehension, by a late excellent and pious divine,* in his short work on this subject, that it should be in the hands of every believer who is solicitous to keep the faith whole and undefiled.

'The other two methods are those which I propose, under the divine assistance, to follow in this discourse:

'1st, By arguing from the very nature of the Christian dispensation; and

'2dly, From the pattern of heavenly worship exhibited in this book of Revelation, that the orthodox faith requires our acknowledging "the glory of the eternal Trinity, and the power of the divine Majesty in the unity.' P. 1—3.

These two latter branches of the subject are separately treated by Mr. Nickolls in a manner which does credit to his zeal, learning, and piety. Some important notes follow after the discourse, containing remarks on the nature of symbolical and prophetic language, on 1 John v. 7, on the genuineness of the Book of the Revelation against Michaelis, on the dangers to be apprehended from the arts, corruptions, and influence of popery, &c. &c.

POETRY.

ART. 21.—*Les Champignons du Diable; or imperial Mushrooms; a mock-heroic Poem; in five Cantos: including a Conference between the Pope and the Devil, on his Holiness's Visit to Paris: illustrated with Notes. By the Editor of 'Salmagundi.' &c. &c.* 12mo. Ginger. 1805.

THE spirit of Mr. Huddisford's wit seems to have evaporated in his Salmagundi. That was like the first glass of a bottle of cider—we cannot quite call it champaigne—but the cork being taken out and never replaced, the liquor grew as dead as the Wiccamical Chaplet, and is now sunk so low as the dregs of 'Les Champignons du Diable.' Take a specimen. Canto 1st, page 24. It is selected from the speech of the Senate Conservative to the First Consul, May 7th, 1804.

'Plots laid against our grand commander,
Like eggs that Shrove-tide pancakes make,
Laid not by Goose nor yet by Gander,
But, what's as wond'rous, by a Drake!

* Jones on the Trinity.

Not of the quackling-tribe aquatic,
A Drake unparallel'd and unique
Of English brood! Drake diplomatic,
Late Envoy to the Court of Munich!
But, were it English Drake or German,
Were it a Drake with shoes or no shoes,
Is't fitting that such desp'rate vermin
Should Frenchmen scare with plots atrocious?
This Drake, Sir! when a drakeling younker,
Your Senate deem, some bitch-fox suck'd:
But, whether thence his craft be drunk or
Not, we'll be neither Drak'd nor duck'd.
Had we not watch'd his Drakeship's water,
Who knows but this same Drake we talk on
Had hatch'd our mighty Consul's slaughter;
Like Shakespear's owl that kill'd a falcon?
Our honest hearts though ne'er so flinty,
Think, Sir, how't would have made them ake!
How grey eye, black eye, wall eye, squint eye
Had wept, if you'd been slain by Drake!
If, when such tragic fate befel ye,
On duck or drake we'd chance to dine,
The very onions in his belly
Had bath'd our sallow cheeks with brine.' P. 24.

Page 103, we have the following barbarous patronymic:

'Your emperor's brothers too, their bantlings,
And all the remnants, shreds, and scantlings,
Of his far-fam'd *Ajaccian* race.'

'Swear and be d——n'd!' too, just above. And what is worse, in page 133, a whole string of blasphemies. It will be no excuse to say that the book has the Devil in the very title-page; so has the Diable Boiteux; but we meet with nothing of this kind there. That *stupid* fellow, Smollet might defend his usage of oaths in his novels, by saying they were natural to such low characters as he dealt in describing; but a man of Mr. Huddisford's *genius*—We wish these mushrooms may not prove as fatal to Mr. Huddisford's poetical life, as Agrippina's Mushroom did to the animal life of Claudius.

We have only to add, that a literary trifle like the above, which contains nothing worth referring to, stood in no need of a book-swelling index.

ART. 22.—*The [illegible]-leaf, a satirical and admonitory Poem, dedicated, without Permission, to the fashionable World. 2d Edition.* 4to. 1s. Vernor *and* Hood. 1805.

THERE is a manner of reproving vice that puts virtue to the blush. The author of the above nonsense has very happily hit upon this

manner; he has been guilty of much indecency himself (particularly in page 12,) in recommending decency to others. How such trash can have gone through two editions we are at a loss to conceive.

ART. 23.—*The Song of the Sun, a Poem of the Eleventh Century: from the more ancient Icelandic Collection called the Edda. Imitated by the Rev. James Beresford, A.M. &c. &c.* 8vo. Johnson. 1805.

THIS is indeed a *coup de soleil.* We felt our brains strangely injured by the stroke which Mr. Beresford has inflicted upon us. His *Norns* have grilled all the reviewers. Conceive us, gentle readers, peering from under our green shades, to peruse this dazzling performance. Luckily for us it is not *hot-pressed*, or we should have melted like 'the dish of butter that pitiful-hearted Titan kiss'd.' We read with tolerable coolness to the following stanza, where we first burnt our fingers; and we hope that the lemon-juice which we used to assuage our pain, may, if it will prevent him from shining on us again, increase that of the 'bard of the sun.'

'Nine days, ye Norns, in your sad chair I sat,
Till hurried thence, on death's pale horse, to flight;
What time that sun, by forest nymphs abhorr'd,
Shot thro' the dank obscure a damned light!!!!

Had Mr. Beresford attended to his nouns instead of his norns in this poem, it might have been better for his own credit and his reader's quiet. He evidently loves the 'dank obscure;' but his attempts to illuminate it are unsuccessful.

ART. 24.—*Juvenile Essays in Verse, with Notes Critical and Explanatory, &c. Small* 8vo. *Printed for the Author.* Warwick. 1805.

THIS little volume is the production of a very young person, whom we would by no means discourage from a further cultivation of his poetical talent, but who has done ill, as all writers do who publish their youthful lucubrations, in giving the world a performance upon the whole so crude and imperfect. In the preface there is an error of the press, or one of a more unpardonable nature, that we cannot pass without notice. 'Some prolegomena to every work, however frivolous or insignificant, *is* deemed indispensable.' In page 8, there is a most inapposite quotation:

'Lucretia silent,—solitary,—sad,
Thought on the faded honour of her bed,
And thinking languish'd.'

The parallel passage quoted is

Virtutem videre, et intabescere relictâ.

To say nothing of the barbarism of altering a classical author's words, a voluntary dereliction of virtue, which is the cause of the regret described in this line, never was so unjustly applied to any character as to that of Lucretia.

We cannot conscientiously select any passage for approbation from the tragedy of Brutus; from the minor poems we are happy in being able to transcribe some spirited verses:

'As on the summit of some craggy rock,
A tow'r shall stand unmov'd by ev'ry shock,
High 'mid the clouds display its awful form,
And brave the fury of the bursting storm,
Some fated flash shall pierce its threefold wall,
And one stupendous ruin bury all—
So firm awhile the veteran hero stood
And youthful ardour warm'd his freezing blood.'

Our readers will here ask who is this hero? Sir Ralph Abercrombie, whose death the poet proceeds to describe; but immediately after the above simile, crowds his description with another, which neither does credit to his taste nor his poetical ardour.

The following paraphrase of 'O fortunati nimium, &c. &c.' is not *unhappy*.

'Happy, thrice happy is the life that flows,
'Mid rural scenes, in innocent repose!
And happiest he who far from tumult, strife,
And all the thousand ills of busy life,
Where some calm spot primæval quiet yields,
Contented ploughs a few paternal fields,' &c. &c.

If this author, when he publishes again, will deliberate a little longer upon the papers he chooses out of his port-folio, and take rather more pains in correcting and revising them before they see the light, we have not a doubt, we shall be able, consistently with our duty, to welcome his return with mutual congratulations.

ART. 25.—*Raphael, or the Pupil of Nature: a Poem; in two Volumes, 12mo. By Edward Walker.* Longman. 1805.

A long list of subscribers, and a dedication by permission to the Duchess of York, prefixed to this poem, preclude the necessity of the author's assertion in the preface, that the love of scribbling, or the ambition of becoming an author, did not occasion his writing the present work; and at the same time, they make the real cause of it so apparent, that we must beg leave to doubt the pretended one, of 'a passionate fondness for nature and delineation.' Mr. Walker lays claim to 'poetic and graphic ingenuity;' how far he is entitled to the praise of the former, let the following passage evince:

'But when disgusting ugliness appears,
Dislike and opposition it declares,

And never into action should be brought,
Where pure, unsullied harmony is sought:
For nature, and the purest taste, reject,
Whatever is the cause of bad effect:
Thus blue and scarlet when combin'd, produce,
A colour hateful, and unfit for use,' &c. &c.
Book the 4th.

Of such stuff is Raphael, or the Pupil of Nature, for the most composed; the author rhymes 'am,' and 'Man,' and talks of 'meandrous streams,' &c. &c. Grub-street is run mad.

POLITICS.

ART 26.—*Remarks on the probable Conduct of Russia and France towards this Country. Also on the Necessity of Great Britain becoming independent of the Northern Powers for her maritime Supplies, and recommending (as the only Means of obtaining that most important Object,) the Encouragement of the British Shipping Interest, and the Cultivation of Naval Stores in Upper and Lower Canada; including Observations on the Report of the Society of Ship Owners, the Commerce of the Mediterranean, the Canal, Wet Docks, and other Improvements of the Port of London, and on the British Settlements in North America. Dedicated to the Right Honourable William Pitt.* 8vo. *pp.* 107. Asperne. 1805.

THE Author of this pamphlet, like many other private politicians, seems to be of opinion that his majesty's ministers are either totally ignorant or totally regardless of the real interests of the empire; and as is usual on such occasions, he with the utmost facility points out in general terms the only means of saving this unfortunate devoted country.

Make our strict code of navigation laws still more strict, become independent of Russia for maritime supplies, cultivate hemp in Canada, take off the duties on shipping, laugh at the construction of wet-docks, canals, and tunnels, consider the West India trade as of infinitely less importance than that of the Mediterranean, and the glory of old England will once more be preserved and perpetuated! It would be altogether an unavailing and unprofitable attempt to enter into an argument with this gentleman upon the multifarious topics he has introduced, which are handsomely delineated in the title-page, and receive very little additional illustration in the pamphlet itself; but we believe it is not the first time that personal feelings upon the subject of the Bell Rock, Ramsgate harbour, and the wet docks, have converted a ship owner into a general political oracle, incapable of keeping to himself his important speculations upon the rise and fall of empires.

ART. 27.—*Appendice aux Recettes Exterieures. Analyse des Comptes de l'An. XIII. publies à Paris, en Fevrier,* 1805. *Par Sir Francis D'Ivernois.* 8vo. De Boffe. 1805.

OF this publication, it will simply be necessary to announce, that it is intended as a supplement to Sir F. D'Ivernois's larger work, 'Les Recettes Exterieures' (noticed in our review for March last,) and that the author here endeavours to prove the truth of the positions contained in that work, from the budget of the year XIII.*

MEDICINE.

ART. 28.—*An Apology for believing in the Metallic Tractors, with some Account of the Perkinean Institution, for the Benefit of the Poor. By Henry Grimstone, Esq. Second Edition,* 12mo. *Hatchard.* 1805.

We cannot but applaud the disinterested zeal of this humane apologist, who judiciously confines the operation of his potent instruments to the 'human frame,' and does not search for his apologies in the stable, the sheep-fold, and the dog-kennel. In truth we believe all that he asserts, and a great deal more. For we have not only *seen* similar cures performed by the Perkinean points, but by the 'eductor' of Dr. Bache, (which, by the bye, we recommend to this institution as a more ingenious machine,) and also many others by the pipe stoppers, painted sticks, &c. which were recommended by Dr. Haygarth. In a charitable institution, however, where these operations are performed *free of expence*, we are not disposed to ridicule them. To this mode of Perkinism Dr. Caustic's words apply:

'Why, to be sure
If we by fancy's aid can cure,
Then why not use imagination,
A *cheap* and simple operation?'

The *six guineas* in this case remain in the pockets of the patients; and as to their aches and pains, 'si populus vult decipi, decipiatur.'

ART. 29.—*Tables of the Materia Medica, or a systematic Arrangement of all the Articles admitted by the Colleges of London, Edinburgh, and Dublin; exhibiting a concise View of the most material Circumstances respecting them; together with a Number of original and selected Formulæ; to which is subjoined, a Table of all the secondary Salts employed in Medicine. By Jeremiah Kirby, M. D.* 8vo. 4s. Murray. 1805.

IN this age of indolence and superficial inquiry, tables, epitomes,

* The year XIII. commenced on the 23d of September, 1804.

and vade mecums meet with numerous purchasers. But they constitute a mode of instruction which is particularly to be deprecated in professional subjects, and most particularly in medicine; in which, if in any case, 'a little knowledge is a dangerous thing.' Although we strongly object to the system, we do not, however, intend any particular censure on the tables of Dr. Kirby; who may safely challenge a comparison with any of the epitomising fraternity, for a scientific knowledge of his subject, and accuracy of detail. He has arranged the articles of the Materia Med. under 18 classes; of which the class *Emmenagoga* might perhaps without impropriety have been omitted. We shall copy one article as an example of the nature of the compendium.

Convolvulus Scammonium. E.
Scammonium. L. D.
Asia *Resin.* Pulv. Bol. Pil. gr. 5.---15.
a. Pulvis Scammon. comp. L. gr. 8.---15.
E. gr. 10.---30.
b. cum aloe. L. gr. 5.---12.
c. Electuar. Scammonii. L. D. gr. 15.---30.
Hydrop. Vermes.

We do not know what induced the author to rank *wine* among the tonics and antispasmodics, and to omit it in the catalogue of stimulants: nor are we satisfied that arbutus uva ursi, and sub-boras sodæ (*borax*) more properly belong to this class. On the whole, however, the arrangement merits approbation.

MISCELLANEOUS.

Art. 30.—*Prospectus and short Explanation of a Plan upon which M. du Mitand has been employed some Years; the Object of which is, to simplify, approximate, and assimilate the grammatical System as well of the ten principal Languages spoken in Europe, as of the two learned ones, Greek and Latin: to build them all on the French Tongue, from which they will diverge as from a central Point, to form afterwards different Branches, in an Order analogous to their Affinity or Proximity, &c. Printed for the Author, No. 67, Chancery-lane.* 1804.

Art. 31.—*M. du Mitand's Letter to the National Institute of France, explanatory of his Prospectus, and of his Plan for assimilating and simplifying the twelve most useful Languages; with three Letters addressed to him by the Secretary of that Assembly on that Subject.* 1804.

OUR limits will only allow us barely to mention and to recommend the labours of M. du Mitand, as ingenious and useful; and to observe, that his plan seems to have met with the approbation of the National Institute of France, which, however, has not yet been

formally expressed, in consequence of the hostilities which suddenly commenced between the two countries during the correspondence of M. du M. and the secretary of that society.

ART. 32.—*Outlines of English Grammar; calculated for the Use of both Sexes at School; in which the practical Rules of the Language are clearly and distinctly laid down, and the speculative Difficulties as much as possible avoided. By John Walker, Author of a Critical pronouncing Dictionary, Elements of Elocution, &c.* 12*mo.* Johnson. 1805.

WERE all the grammars that have been written on the English language collected in one spot, they would form a pile *instar montis*, huge as Plinlimmon or the Peak of Teneriffe.

Mr. Walker, whose talents are well known to the public, has been induced to add his mite to the general heap, from an idea that there is a class of pupils beyond the age of childhood and under that of maturity, for whose use preceding grammars were not perfectly adapted. For this middle class therefore a middle grammar seemed to be wanted; and he has endeavoured to supply this deficiency, first, by the catechetical method (which is not exactly new, as Priestly had done the same thing), and secondly, by the adoption of terms used in Latin grammar, and of the Latin forms of construction as far as the nature of the language will admit. In the space of 118 pages Mr. W. has comprized the most essential points of grammar, avoiding the abstracted and metaphysical points, which tend rather to puzzle than to instruct; with brevity and perspicuity for its recommendation, there is no doubt but this publication will attract the attention both of schoolmasters and the public in general.

ART. 33.—*The young Mathematician's Assistant, or Schoolmaster's Guide, being a short and comprehensive System of Arithmetic, with vulgar and decimal Fractions, Algebra, &c. By George Bagley, Teacher of the Mathematics.* 4*to.* Kirby. 1805.

THE plan of this little compendium of school instruction is useful, though its execution is but indifferent. According to the common course of teaching arithmetic, &c. at schools, much time is lost and ink spilt, in writing out the rules of the operations, with the reasons of those rules, and the questions for example subjoined. To obviate this difficulty, the present compendium is printed in a small quarto form, about the size of the common school copy-books, so that when thickly interleaved, it may form at once a system of rules and examples, the latter being intended to be worked out at length on the blank pages. The utility of this plan in arithmetic algebra, and fluxions, (if not in geometry, geography, &c.) is obvious.

In his compilation, Mr. Bagley has drawn from good sources, but has sacrificed too much to condensation. Here is not only 'multum,'

but 'nimium in parvo.' The consequence is, that his rules and explanations are given in a compressed form, indeed, but frequently in a very aukward and confused manner. Whatever is designed for young learners, should be written so plainly that it may be impossible for them not to comprehend it. Perspicuity is the first object; next, precision; lastly, brevity. Neither do we approve of Mr. B.'s new notation of fractions, by placing a mark of parenthesis between the denominator and the numerator, so as to represent the division of the latter by the former. It is true, that a fraction may be considered as denoting the quotient arising from such a division; but this does not justify a departure from established usage. Upon the whole, however, Mr. B.'s labours deserve commendation, were it only that they hold out to teachers a convenient method of abbreviating their trouble, without impeding the progress of their pupils.

ART. 34.—*Thoughts concerning the Uses of Clay Marl as Manure: Thoughts or* Queries *concerning the Uses of Agricultural Salts in the Manufacture of Manures, and the proper Modes of decompounding Pit-coal, Wood, Peat, Sods, and Weeds for Manure; with an Appendix, concerning the puncturing of Wood for its Preservation by Coal-tar, Paint, and the Erection of Kilns at New Malton, Yorkshire, to extract Tar from Pit-coal, and use the Coke in the Calcination of Limestone. By the Hon. and Rev. James Cochrane, Vicar of Manfield, &c.* 8vo. 2*s*. Mawman. 1805.

ON every attempt to improve the actual modes of agriculture, and augment the products of the earth, we must ever look with respectful attention: and we consider the author of this little tract as evincing more true patriotism than those who pile volumes upon volumes of political declamation. The very ample title-page renders a more particular analysis unnecessary, especially as all who are interested in agricultural speculations will read the entire work. We shall only observe, that the author, although but a young agriculturist, who seems not yet to have experienced the difference between theory and practice, recommends the use of clay-marl, and 'peat fresh from the bog, boiled in sea water, salt brine, or solution of rock-salt,' as affording an advantageous manure. If this be a fact, and we have no reason to doubt it, it matters not what may be the author's chemical theory of the process of boiling, whether, as he hastily supposes, the peat be oxygenated, or, what is more likely, a muriate of carbon be formed. Yet we think that our patriotic and honourable author ought to have improved his acquaintance with chemistry, since the first publication of his Queries; and that he should have given more results of practical experience rather than theoretical speculations, which are of little value without a more profound chemical knowledge. The ashes of pit-coal, wood, peat, and fermented weeds, are also recommended for manures. Indeed, since the experiments of Mr. Tenant and Dr. Pearson, it is evident that all salts, with the exception of pure or calcined magnesia, may be usefully

employed as manures. Not that they are actually the food of plants, but that they are 'condiments, the salt, pepper, and mustard, to facilitate the digestion of the food,' as Dr. Pearson has happily expressed it in his communication to the Board of Agriculture on the salt of peat or sulphate of iron (vulgarly copperas), now so advantageously used as a manure for clayey lands in Bedfordshire.

With regard to the appendix, on the advantages of puncturing wood by means of the instrument here delineated, and paying it afterwards with pit-coal tar, it is a subject which ought to arrest the attention of the admiralty board, but experience enables us to say that this, used as paint, will not resist the action of the sun. As to the manufacture of pit-coal tar, and coal-oil varnishes, from the process of making coke, could it be done without a great waste of coals, we should wish the use of coke to become fashionable for domestic and culinary purposes in London, that the health of the industrious citizens might be no longer endangered by the carbonaceous matter with which the atmosphere of London is continually surcharged. We trust, however, that no *charlatan* will be suffered to avail himself of this hint to deceive the public.

ART. 35.—*A general Dictionary of Chemistry, containing the leading Principles of the Science, in Regard to Facts, Experiments, and Nomenclature. By W. Nisbett, M. D.* 12*mo. pp.* 415. 8*s.* 6*d. boards.* Highley, 1805.

THE title-page of this volume led us to expect nothing better than a compilation; but even as a compilation, in the present state of chemical knowledge, it is shamefully imperfect. Dr. Nisbett, although he has viewed chemistry rather as a therapeutist than a chemist, in speaking of bittern, seems not to have known that it contains muriate of magnesia, from which carbonate of magnesia (the magnesia of the shops) may be manufactured. Alkalies and earths are confounded. The editor of the appendix, which forms half the volume, seems no less antiquated, and his work still more incomplete than the preceding, although he has cut some useful pages from Dr. Thomson's Chemistry. At 'eudiometer' we are referred to 'eudiometry,' but find it under the word 'air.' Something very irrelevant is said of *lixiva* and Dr. Black; at *test* we are referred to the word *cupel*, and no mention is made of chemical tests, &c. Upon the whole, we know not whether the ignorance or the indolence displayed in this chaos of alphabets, calls most loudly for our censure.

ART. 36.—*Vocabulary, intended as an Introduction to the Study of the Synonymes of the Latin Language. By John Hill, L.L.D. et Lit. Hum.* 12*mo.* Edinburgh, Constable; *and* London, Longman *and* Rees. 1805.

OF two evils chuse the least. To those of our readers who are determined to purchase either the one or the other of Dr. Hill's

philological publications, for the sake of cheapness and convenience, (utility is out of the question) we recommend the Vocabulary in preference to the Synonymes. Of that work, the present is rather an abridgment than an introduction to its study; we have already, in our Review for March last, fully expressed our opinion of the former, and now beg leave to refer to the reasons there adduced in support of that opinion, which will equally serve for the condemnation of the present performance.

ART. 37.—*Rural Scenes, or a Peep into the Country, for good Children.* 12*mo.* 2*s.* 6*d.* Darton *and* Harvey. 1805.

ART. 38.—*The Telescope; or, moral Views for Children.* 12*mo.* 2*s.* 6*d.* Darton *and* Harvey. 1804.

ART. 39.—*Domestic Recreations; or, Dialogues, illustrative of natural and scientific Subjects. By Priscilla Wakefield.* 18*mo.* 2*s.* 6*d.* Darton *and* Harvey. 1805.

THREE very pretty little books, for the use of children; they are ornamented with wooden cuts, and admirably adapted to the purpose for which they are intended. Great improvements have been made in books of this description within the last few years.

ART. 40.—*Observations on the Duke of Richmond's extensive Plans of Fortification, and the new Works he has been carrying on, since these were set aside by the House of Commons, in* 1786. *By the Author of the Short Essay.* 8*vo.* London. Robinson. 1805.

THIS volume includes a republication of the Short Essay, which, as the author reminds us, chiefly occasioned the famous debate and division in the House of Commons, on the Duke of Richmond's projected works for Portsmouth and Plymouth, that was determined by the casting voice of Mr. Speaker Cornwall. With regard to the question of the expediency of fortification, as it stands at issue between this writer and the Duke, we do not feel ourselves authorized on such an occasion to rise like Nestor, and compose the quarrel between Pelides and Atrides; although we may observe that abuse has been liberally dealt out by both parties, upon the 'ignorance, folly, and fallacious estimates' of their opponents. It is difficult to decide in whose favour the Billingsgate preponderates; but we think the following specimen bids fair for the meed of aggravating insult. After comparing his Grace to Drances, and himself to Turnus, this author quotes some lines from Virgil, gives Dryden's translation of them, and then makes a most irrelevant remark.

'As I know your Grace's juvenile studies were rather directed to the abstract sciences than the *Belles Lettres*, I have taken the liberty to subjoin the translation, to make the original perfectly intelligible.'

Not contented with the above, Turnus adds a note:

'The reader will readily perceive this observation to be ironical, as it is well known that his Grace, though so passionately fond of fortification, has little or no acquaintance with any of the abstract tiences.'

If Turnus meant this for argument, we should be inclined to side with Drances, but, in fact, his book contains much useful observation, particularly where it compares Vauban's, or the customary construction of military works, with that of the Marquis of Montalembert.

ART. 41. *A Grammar of the Greek Tongue, upon a new and improved Plan. By John Jones, Member of the Philological Society at Manchester.* Longman. 12mo. 1805.

WE do not recommend this grammar to the use of schools, not because any abstruse erudition burthens its pages, but because it is for the most part a translation of the Eton grammar, and the idiom of the Latin language will allow the rules to be compressed into a much smaller compass than that of the English. As Latin therefore is acquired before Greek in our schools, the memory will be more assisted by the old Eton, than by the new Manchester grammar, in retaining the rules of the latter language. We do not think the following sentence of Mr. Jones's preface, argues well for the perusers of his work. The writer owns 'an unawed freedom of mind and latitude of investigation, which dispose him to think for himself on all topics of common inquiry, and to deviate from the common track of opinion whenever that track appears to deviate from nature and reason.' Accordingly we find, page 120, Mr. Jones differing from Dr. Vincent's treatise on ων and ωμι, and asserting the Doctor's scheme to be unphilosophical; and at page 230, affixing a meaning to Professor Porson's translation of a line in the Orestes of Euripides, which, had Mr. Jones read the professor's whole note, he could not have affixed, and then quarrelling with his own interpretation.

In another page of Mr. Jones's grammar the professor is supposed not to understand the meaning of a genitive case; and Valkenaer and Wakefield not to be aware of the real cause of the beauty of a Mr. line in Bion.

But the novelty and improvement of Mr. Jones's plan consist in the principles of his grammar, which are such as were suggested by a study of the Oriental languages, particularly of the Hebrew. Here Mr. Jones is certainly successful in his derivation of many Greek words from that great parent root, and its various branches, but in his referring all languages to one, he out-generalizes even Whiter himself.

The author promises to give the world a Greek and English lexicon, to assort under one root substantives and verbs, which have been separated by long and various usages, to acquire a full command of the language by a perusal of all its authors (long life to Mr. Jones!), to recognize under the wide differences of character

and termination its primitive terms in the Hebrew, Chaldean, Syriac, Arabic, Persian, and Coptic; and thus to settle their primitive senses, and to engage, *it may be*, (modestly adds Mr. Jones,) a more able person in the work; he shortly promises also to give the world a small volume, illustrative of the subserviency of Oriental philology to the purposes of a Greek lexicographer. Mr. Jones's third promise is to publish a Latin grammar—

Quid dignum tanto feret hic promissor hiatu?

With regard to his threatened lexicon, that is to be, he informs us 'not like the lexicon of Stephens, nor even that of Scapula, a leaden reservoir of Grecian learning, but a silver urn.' &c. &c. &c. The volume concludes with some paradigms of verbs, which are neither on a new nor an improved plan.

ART. 42.—*Sketches relative to the History and Theory, but more especially to the Practice of Dancing, &c. &c. by Francis Peacock. Aberdeen.* 8vo. Angus *and* Son. 1805.

THESE sketches are written by an old gentleman of eighty-two, for sixty years of his life a dancing master, and in his youth the pupil of a Desnoyer, a Glover, and a Lally, whose excellence as performers and teachers of this art must yet be remembered by many. Mr. Peacock has of course, with these advantages, strong claims to our notice and favour; but had he not, the generous motive that induced him to give this publication to the world, would almost have disarmed the severity of criticism. 'The small emolument,' Mr. Peacock says, 'that may rise from these Sketches, he means to appropriate as his mite towards a humane institution, namely, a lunatic hospital lately established at Aberdeen.'

Mr. Peacock begins by strengthening his cause, and recommending the art of dancing under the sanction of great authorities, Mr. Locke and others. His chapter on the origin and antiquity of this art displays much learning, and ingenuity in bringing it to bear upon his favourite point; and includes a very full and satisfactory account of the different dances that obtained chiefly among the Greeks and Romans. The author does not undertake to dilate much upon our modern fashionable steps, except upon those which are mostly practiced by his own countrymen, and, as might be expected, particularly upon the Highland reel.

Some curious remarks upon Chorography, or the art of writing down dances by characters, for a series of years adopted by the most celebrated professors of dancing throughout Europe, some useful hints to young teachers, and still more useful observations on the defects of the body, with proposed expedients for preventing or correcting the progress of those defects in youth, where Mr. Peacock shews much anatomical knowledge—these several interesting subjects, each very well handled, with a few judicious extracts from Mr. Weaver's scarce Essay, and a most respectable list of Scotch subscribers, conclude this lively and pleasing little volume.

Art. 43. *A Treatise on the Art of Bread-making, wherein the Cultivation of Wheat, the Mealing Trade, Assize Laws, and every Circumstance connected with the Art are particularly examined. By A. Edlin.* 12mo. pp. 240. 4s. 6d. *boards.* Vernor *and* Hood. 1805.

THIS is a very clever and accurate little treatise, which comprises in a few pages a highly interesting and immense fund of useful and practical knowledge. We cannot give a better account of it than in the writer's own words. 'I commence,' says he, 'with the natural history and cultivation of wheat. The manner of preserving and grinding the different sorts of flour, are next treated of. The analysis and synthesis of wheat are then considered. I next proceed to detail several experiments, which appear to elucidate the nature of yest, and, by combining its constituent principles with the saccharine extract of flour, endeavour to unfold the mode by which fermentation in bread is produced. After giving such an idea of that interesting process, as, from a variety of experiments, appears to me the most reasonable, I pass on to the several preparations of bread, dividing them into three kinds, and offering such observations upon each as the nature of the subject naturally gives rise to. Next follow a few remarks on the structure of a bakehouse, and several approved methods of generating and preparing of yest, which may be made with facility in the most remote corners of the globe. And, finally, is detailed a connected view of all the laws at present in force, respecting the manner of regulating the assize of bread, both in town and country.

'If it should be asked for whose use is such a work designed? I answer, for every one whose curiosity may lead him to study a beautiful and interesting branch of experimental philosophy. To the frugal housewife, who would enjoy the luxury of eating good unadulterated bread, such directions are given that with very little labour and trouble, she may soon learn to grind her own wheat, separate the flour from the bran, and make it up, and bake it into bread. To captains of ships, to military men, and such as travel into unfrequented countries, such plain and easy instructions are laid down for making good bread, as may easily be put in practice. Even the baker may find several observations, that will prove serviceable in the prosecution of his business, particularly the abstract and tables of the assize laws, that, being derived from authentic sources, will preclude the necessity of his consulting a variety of acts of parliament, which unless carefully digested, appear to contradict one another.'

The reader will perceive, from this sketch, that Mr. Edlin's work embraces many unhackneyed topics of considerable importance, to every class in society. We have pleasure in saying that he writes upon them clearly and satisfactorily. His industry in collecting materials has been very considerable, and he has, (with few exceptions) applied to the best sources. The first chapter, 'on the

cultivation of wheat,' is particularly well drawn up, and agreeably enlivened by notes, in which quotations from various writers, often from our rural poets, are introduced; though we see no reason for introducing the impure poetical jargon of 'nuptual rites, vegetable impregnation,' &c. into such a work.

Mr. E. says, that, after his papers were prepared for the press, itwas suggested to him 'that the subject might be made more complete by instituting a series of experiments, similar to those of Dr. Stevens and the Abbé Spallanzani, to determine what preparations of bread are most easy of digestion, and consequently most proper for the nourishment of mankind.'* In this inquiry Mr. E. informs us that he has made some progress, and declares his intention to pursue it, should the present work be favourably received.

For our parts, we most earnestly wish him to proceed in every investigation relating to a subject on which he has already bestowed pains with so much success; a subject which has hitherto been very imperfectly discussed, and which eminently deserves the most diligent consideration.

The author, who lives at Uxbridge, is already known to the public, by two small medical treatises on the gout and malignant sore throat, and we may justly recommend the perusal of this little work to all who regard the health of the people, to farmers, parish-officers, bakers, and all those concerned in the culture or preparation of the primary necessary of human life.

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* It is worthy of the talents and industry of the author to examine, in his inquiry, if some of the other gases would not be equally efficacious with carbonic, in augmenting the digestibility of bread; and to determine, now that fermentation is no longer considered necessary to digestion, whether the soporific power of farinaceous matter be diminished, by the stomachic stimulus of the gas, or merely by its mechanical attenuation rendering this matter more soluble in the stomach.

ERRATA, in our last Number.

Page 424, *l.* 8, *for* Boropthalmy *read* Psoropthalmy.—P. 428, *l.* 20, *for* Hay *read* Hey.—P. 428, *l.* 26, *for* Hay *read* Hey.—P. 434, *l.* 21, *for* further *read* thither.—P. 434, *l.* 45, *for* hic *read* his.